

T H E

BEAUTIES OF JOHNSON,

— Consisting of —

Maxims, Observations

&c. &c.

THE FIFTH EDITION.

Part II.

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ADVERTISEMENT.

WHEN I was determined on publishing extracts from the works of Dr. Johnson, I proposed that they should not exceed One Volume; but being, at the very pressing instance of a number of respectable persons, who voluntarily interested themselves in so moral a publication, induced to give references to the several subjects, I found in that research such abundant matter for a Second Volume, that I should feel myself deficient in that cause which I principally meant to promote, as well as in gratitude for the very rapid sale of the first, if I withheld it from the Public.

This Volume, therefore, will not only complete The Beauties of Johnson, but will be found to contain greater variety than the

vi ADVERTISEMENT.

first ; such as more diffusive observations upon life and manners, and an abridgement of almost every species of criticism : so that the mind will not only be warmed and improved in the cause of Virtue, but at the same time educated to form a taste for works of art and literature ; two qualities Dr. Johnson, perhaps, stands more eminently distinguished for than any of our English writers ; as his criticisms are unclouded with sophistry—his morals the effusion of religion.

February 9,
1782.

THE EDITOR.

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BEAUTIES, &c.

ACTIONS.

THINGS may be seen differently, and differently shewn; but *actions* are visible, though motives are secret.

Life of Cowley.

AUTHOR.

THOSE writers who lie on the watch for *novelty*, can have little hope of *greatness*; for *great things* cannot have escaped former observation.

Ibid.

It is the fault of some writers, that they pursue their thoughts to their *last ramifications*; by which they lose the *grandeur of generality*.

Ibid.

PART II.

B

There

There are those who condemn authors for a want of *novelty*, which they are only *supposed to want*, from their accusers having already found similar thoughts in later books; not knowing, or enquiring, who produced them first. This treatment is unjust. Let not the original author lose by his imitators.

Life of Waller.

The skilful writer *irritat, mulcet*; makes a due distribution of the style and animated parts.

It is for want of this artful intertexture, and those necessary changes, that the *whole* of a book may be tedious, though all the *parts* are praised.

Life of Butler.

He who purposes to be an *author*, should first be a *student*.

Life of Dryden.

The writer who thinks his works formed for duration, mistakes his interest when he mentions his enemies. He degrades his own dignity by shewing that he was affected by their censures, and gives lasting importance to names, which,
left

left to themselves, would vanish from remembrance.

Ibid.

To judge rightly of an author, we must transport ourselves to his time, and examine what were the wants of his contemporaries, and what were his means of supplying them. That which is easy at one time was difficult at another.

Ibid.

It is not easy for any man to write upon literature, or common life, so as not to make himself known to those with whom he familiarly converses, and who are acquainted with his track of study, his favourite topics, his peculiar notions, and his habitual phrases.

Life of Addison.

The two most engaging powers of an author, are to make *new* things *familiar*, and *familiar* things *new*.

Life of Pope.

Next to the crime of writing contrary to what a man thinks, is that of writing without thinking.

Life of Savage.

Making any material alterations in the works of a writer, after his death, is a liberty which, as it has a manifest tendency to lessen the confidence of society, and to confound the characters of authors by making one man write by the judgment of another, cannot be justified by any supposed propriety of the alteration or kindness of the friend.

Life of Thomson.

There is nothing more dreadful to an author than *neglect*;—compared with which, reproach, hatred, and opposition, are names of happiness: yet this worst, this meanest fate, every one who dares to write has reason to fear.

Rambler, vol. 1. p. 11.

A successful author is equally in danger of the diminution of his fame, whether he continues, or ceases, to write. The regard of the public is not to be kept but by tribute; and the remembrance of past service will quickly languish, unless successive performances frequently revive it. Yet in every new attempt there is new hazard; and there are few who do
not,

not, at some unlucky time, injure their own characters by attempting to enlarge them.

Ibid. p. 130.

It ought to be the first endeavour of a writer, to distinguish nature from custom; or that which is established because it is right, from that which is right only because it is established; that he may neither violate essential principles by a desire of novelty, nor debar himself from the attainment of beauties within his view, by a needless fear of breaking rules which no literary dictator had authority to enact.

Ibid. vol. 3, p. 304.

He that lays out his labours upon temporary subjects, easily finds readers, and quickly loses them: for what should make the book valued, when its subject is no more?

Idler, v. 2, p. 37.

Let honest credulity beware of receiving characters from contemporary writers.

Life of Dryden.

A X I O M S.

POINTED axioms, and acute replies, fly loose about the world, and are assigned successively to those whom it may be the fashion to celebrate.

Life of Waller.

A C A D E M Y.

IN this country an *academy for reforming and establishing the English language* could be expected to do but little. If an academician's place were profitable, it would be given by *interest*; if attendance were gratuitous, it would be rarely paid; and no man would endure the least disgust. Unanimity is impossible, and debate would separate the assembly.

But suppose the philological decree made and promulgated; what would be its authority? In absolute governments, there is sometimes a general reverence paid to all that has the sanction of power and the countenance of greatness. How little this is the state of our country, needs not be told. We live in an age in which it is a kind of public sport to refuse

refuse all respect that cannot be enforced. The edicts of an English academy would probably be read by many, only that they might be sure to disobey them.

That our language is in perpetual danger of corruption cannot be denied; but what prevention can be found? The present manners of the nation would deride authority, and therefore nothing is left but that every writer should criticise himself.

Life of Roscommon.

A G E.

IT has been found by the experience of mankind, that not even the best seasons of life are able to supply sufficient gratifications without anticipating uncertain felicities: it cannot, surely, be supposed that old age, worn with labours, harrassed with anxieties, and tortured with diseases, should have any gladness of its own, or feel any satisfaction from the contemplation of the present—All the comfort that now can be expected must be recalled from the past, or borrowed from the future:

ture: the past is very soon exhausted; all the events or actions, of which the memory can afford pleasure, are quickly recollected; and the future lies beyond the grave, where it can be reached only by virtue and devotion.

Piety is the only proper and adequate relief of decaying man. He that grows old without religious hope, as he declines into imbecillity, and feels pains and sorrows incessantly crowding upon him, falls into a gulph of bottomless misery, in which every reflection must plunge him deeper, and where he finds only new gradations of anguish and precipices of horror.

Rambler, v. 2, p. 91.

Custom so far regulates the sentiments, at least of common minds, that I believe men may be generally observed to grow less tender as they advance in age.

Ibid. p. 140.

To the long catalogue of the inconveniences of old age, which moral and satirical writers have so copiously displayed,

played, may be often added the loss of fame.

Ibid. vol. 3, p. 130.

Length of life is distributed impartially to very different modes of life in very different climates. A cottager grows old over his oaten cakes, like a citizen at a turtle feast. He is indeed seldom incommoded by corpulence. Poverty preserves him from sinking under the *burthen of himself*, but he escapes no other injury of time.

Western Islands, p. 193.

A R T S.

AN art cannot be taught but by its proper terms; but it is not always necessary to teach the art.

Idler, v. 2, p. 99.

Every art is improved by the emulation of competitors. Those who make no advances towards excellence, may stand as warnings against faults.

Preliminary Discourse to the London Chronicle, p. 156.

Those

Those who have most helps from art, are less diligent to cultivate the qualities of nature.

Introduction to the World Displayed, p. 184.

A N G E R.

MEN of a *passionate temper* are sometimes not without understanding or virtue, and are therefore not always treated with the severity which their neglect of the ease of all about them might justly provoke. They have obtained a kind of prescription for their folly, and are considered by their companions as under a predominant influence that leaves them not masters of their conduct or language, as acting without consciousness, and rushing into mischief with a mist before their eyes. They are therefore pitied rather than censured; and their follies are passed over as the involuntary blows of a man agitated by the spasms of a convulsion.

It is surely not to be observed without indignation, that men may be found of minds mean enough to be satisfied with this treatment; wretches who are proud
to

to obtain *the privileges of madmen*, and can without shame, and without regret, consider themselves as receiving hourly pardons from their companions, and giving them continual opportunities of exercising their patience and boasting their clemency.

Rambler, v. 1, p. 62.

It is told by Prior, in a panegyric on the Duke of Dorset, that his servants used to put themselves in his way when he was angry, because he was sure to recompense them for any indignities which he made them suffer. This is the round of a passionate man's life—he contracts debts when he is furious, which his virtue (if he has virtue) obliges him to discharge at the return of his reason. He spends his time in outrage and acknowledgment, injury and reparation.

Ibid. p. 65.

Nothing is more despicable, or more miserable, than the old age of a passionate man. When the vigour of youth fails him, and his amusements pall with frequent repetition, his occasional rage
sinks,

sinks, by decay of strength, into peevishness; that peevishness, for want of novelty and variety, becomes habitual; the world falls off from around him; and he is left, as Homer expresses it, to *devour his own heart* in solitude and contempt.

Ibid. p. 66.

A V A R I C E.

IT is no defence of a covetous man, to instance his inattention to his own affairs—as if he might not at once be corrupted by avarice and idleness.

Life of Sheffield.

T H E A N C I E N T S.

SUCH is the general conspiracy of human nature against contemporary merit, that if we had inherited from antiquity enough to afford employment for the laborious, and amusement for the idle, what room would have been left for modern genius or modern industry? Almost every subject would have been pre-occupied, and every style would have
been

been fixed by a precedent from which few would have ventured to depart— Every writer would have had a rival whose superiority was already acknowledged, and to whose fame his work would, even before it was seen, be marked out for a sacrifice.

Idler, v. 2, p. 77.

Antiquity, like every other quality that attracts the notice of mankind, has votaries that reverence it, not from reason, but from prejudice. Some seem to admire indiscriminately whatever has been long preserved, without considering that time has sometimes co-operated with chance. All, perhaps, are more willing to honour past, than present excellence; and the mind contemplates genius through the shades of age, as the eye surveys the sun through artificial opacity.

Preface to Shakespeare, p. 95.

ADVERSITY.

ADVERSITY has ever been considered as the state in which a man most easily becomes acquainted with himself;

PART II.

C

and

and this effect it must produce, by withdrawing flatterers, whose business it is to hide our weaknesses from us; or by giving loose to malice, and licence to reproach; or, at least, by cutting off those pleasures which called us away from meditation on our own conduct, and repressing that pride which too easily persuades us that we merit whatever we enjoy.

Rambler, v. 1, p. 172.

A D V I C E.

THE chief rule to be observed in the exercise of this dangerous office of giving ADVICE, is to preserve it pure from all mixture of *interest* or *vanity*—to forbear admonition or reproof when our consciences tell us that they are incited not by the hopes of reforming faults, but the desire of shewing our discernment, or gratifying our own pride by the mortification of another. It is not indeed certain that the most refined caution will find a proper time for bringing a man to the knowledge of his own fail-

failings, or the most zealous benevolence reconcile him to that judgement by which they are detected. But he who endeavours only the happiness of him whom he reproves, will always have either the satisfaction of obtaining or deserving kindness:—if he succeeds, he benefits his friend; and if he fails, he has at least the consciousness that he suffers for only doing well.

Rambler, v. 1, p. 246.

It was the maxim, I think, of Alphonsus of Arragon, that *dead counsellors are safest*. The grave puts an end to flattery and artifice, and the information we receive from books is pure from interest, fear, or ambition. Dead counsellors are likewise most instructive, because they are heard with patience and with reverence. We are not unwilling to believe that man wiser than ourselves, from whose abilities we may receive advantage, without any danger of rivalry or opposition, and who affords us the light of his experience without hurting our eyes by flashes of insolence.

Ibid. vol. 2, p. 192.

AMBITION.

AMBITION is generally proportioned to men's capacities—Providence seldom sends any into the world with an inclination to attempt great things, who have not abilities likewise to perform them.

Life of Dr. Boerhaave, p. 213.

ADDRESS.

THE strictest moralists allow *forms of address* to be used, without much regard to their literal acceptation, when either respect or tenderness requires them; because they are universally known to denote, not the degree, but the species of our sentiments.

Idler, v. 1, p. 283.

ASSURANCE.

HE whose stupidity has armed him against the shafts of ridicule, will always act and speak with greater audacity than they whose sensibility represses their ardour, and who dare never let their confidence outgrow their abilities.

Rambler, v. 3, p. 252.

A D-

ADVERTISEMENT.

PROMISE—large promise—is the soul of an advertisement.

Idler, v. 1, p. 225.

ABSTINENCE.

TO set the mind above the appetites, is the end of abstinence; which one of the fathers observes to be, not a virtue, but the *ground-work of a virtue*. By forbearing to do what may innocently be done, we may add hourly new vigour to resolution, and secure the power of resistance when pleasure or interest shall lend their charms to guilt.

Ibid. p. 294.

AUCTION.

HE that has lived without knowing to what height desire may be raised by vanity, with what rapture baubles are snatched out of the hands of rival collectors—how the eagerness of one raises eagerness in another, and one worthless purchase makes a second necessary—may, by passing a few hours at an *auktion*, learn

more than can be shewn by many volumes of maxims or essays.

Ibid. v. 2, p. 21.

B.

B O O K S.

SUCH Books as make *little things too important*, may be considered as shewing the world under a false appearance, and, so far as they obtain credit from the young and inexperienced, as misleading expectation, and misguiding practice.

Life of Waller.

He that merely makes a *book from books*, may be useful, but can scarcely be great.

Life of Butler.

That *book* is good in vain which the reader throws away. He only is the master who keeps the mind in pleasing captivity; whose pages are perused with eagerness, and in hope of new pleasure are perused again; and whose conclusion

is

is perceived with an eye of sorrow, such as the traveller casts upon departing day.

Life of Dryden.

“ *Books* (says Bacon) *can never teach the use of books.*” The student must learn by commerce with mankind to reduce his speculations to practice, and accommodate his knowledge to the purposes of life.

Rambler, v. 3. p. 189.

No man should think so highly of himself, as to imagine he could receive no lights from books, nor so meanly, as to believe he can discover nothing but what is to be learned from them.

Life of Dr. Boerhaave, p. 229.

Books are faithful repositories, which may be a while neglected or forgotten, but, when they are opened again, will again impart their instruction. Memory once interrupted is not to be recalled. Written learning is a fixed luminary, which, after the cloud that had hidden it has past away, is again bright in its proper

proper station. Tradition is but a meteor, which, if once it falls, cannot be rekindled.

Western Islands, p. 259.

When a language begins to teem with books, it is tending to refinement, as those who undertake to teach others must have undergone some labour in improving themselves; they set a proportionate value on their own thoughts, and wish to enforce them by efficacious expressions. Speech becomes embodied and permanent; different modes and phrases are compared, and the best obtain an establishment. By degrees one age improves upon another; exactness is first obtained, and afterwards elegance. But diction merely vocal is always in its childhood. As no man leaves his eloquence behind him, the new generations have all to learn. There may possibly be books without a polished language, but there can be no polished language without books.

Ibid. p. 268.

There

There are books only known to antiquaries and collectors, which are sought because they are *scarce*; but they would not have been *scarce* had they been much esteemed.

Preface to Shakespeare, p. 126.

B E N E F I T S.

IT is not necessary to refuse benefits from a bad man, when the acceptance implies no approbation of his crimes: nor has the subordinate officer any obligation to examine the opinions or conduct of those under whom he acts, except that he may not be made the instrument of wickedness.

Life of Addison.

B U R L E S Q U E.

BURLESQUE consists in a disproportion between the style and the sentiments, or between the adventitious sentiments and the fundamental subject. It therefore, like all bodies compounded of heterogeneous parts, contains in it
a prin-

a principle of corruption. All disproportion is unnatural, and from what is unnatural we can derive only the pleasure which novelty produces. We admire it a while as a strange thing; but when it is no longer strange, we perceive its deformity. It is a kind of artifice, which, by frequent repetition, detects itself; and the reader, learning in time what he is to expect, lays down his book; as the spectator turns away from a second exhibition of those tricks, of which the only use is, to shew that they can be played.

Life of Butler,

B E A U T Y.

If the opinion of *Bacon* be thought to deserve much regard, very few sighs would be vented for eminent and superlative elegance of form. "For beautiful women (says he) are seldom of any great accomplishments, because they, for the most part, study behaviour rather than virtue."

Rambler, v. i. p. 230.

We

We recommend the care of their nobler part to women, and tell them how little addition is made, by all their arts, to the graces of the mind. But when was it known that female goodness or knowledge was able to attract that officiousness, or inspire that ardour, which beauty produces whenever it appears?

Ibid. v. 2, p. 74.

B I O G R A P H Y.

THERE has perhaps rarely passed a life, of which a judicious and faithful narrative would not be useful. For not only every man has, in the mighty mass of the world, great numbers in the same condition with himself, to whom his mistakes and miscarriages, escapes and expedients, would be of immediate and apparent use; but there is such an uniformity in the state of man, considered apart from adventitious and separable decorations and disguises, that there is scarce any possibility of good or ill but is common to human kind.

Ibid. p. 37.

BUST-

B U S T L E R S.

THERE is a kind of men who may be classed under the name of *bustlers*, whose *business* keeps them in perpetual motion, yet whose motion *always eludes their business*; who are always to do what they never do; who cannot stand still because they are wanted in another place, and who are wanted in many places because they can stay in none.

Idler, v. 1, p. 104.

B E N E V O L E N C E.

THAT benevolence is always strongest which arises from participation of the same pleasures, since we are naturally most willing to revive in our minds the memory of persons with whom the idea of enjoyment is connected.

Rambler, v. 2, p. 267.

Men have been known to rise to favour and to fortune only by being skilful in the sports with which their patron happened to be delighted, by concurring with

with his taste for some particular species of curiosities, by relishing the same wine, or applauding the same cookery.

Ibid. p. 268.

Even those whom wisdom and virtue have placed above regard to such petty recommendations, must nevertheless be gained by similitude of manners. The highest and noblest enjoyment of familiar life, the communication of knowledge and reciprocation of sentiments, must always pre-suppose a disposition to the same enquiry, and delight in the same discoveries.

Ibid.

B U S I N E S S.

WHOEVER is engaged in a multiplicity of business, must transact much by substitution, and leave something to hazard; and he that attempts to do all, will waste his life in doing little.

Idler, v. 1, p: 107.

PART II.

D

CRI-

C.

CRITICISM.

TO choose the *best* amongst *many good*, is one of the most hazardous attempts of criticism.

Life of Cowley.

What Baudius says of Erasmus seems applicable to many (*critics*)—*Magis habuit quod fugeret, quam quod sequeretur*. They determine rather what to condemn than what to approve.

Life of Milton.

In trusting to the sentence of a critic, we are in danger not only from that vanity which exalts writers too often to the dignity of teaching what they are yet to learn, but from that negligence which sometimes steals upon the most vigilant caution, and that fallibility to which the condition of nature has subjected every human understanding, but from a thousand extrinsic and accidental causes, from every thing which can excite

cite kindness or malevolence, veneration or contempt.

Rambler, v. 2. p. 228.

Critics, like all the rest of mankind, are very frequently misled by interest. The bigotry with which editors regard the authors whom they illustrate or correct, has been generally remarked. Dryden was known to have written most of his critical dissertations only to recommend the work upon which he then happened to be employed; and Addison is suspected to have denied the expediency of poetical justice, because his own Cato was condemned to perish in a good cause.

Ibid. p. 229.

There are prejudices which authors, not otherwise weak or corrupt, have indulged without scruple; and perhaps some of them are so complicated with our natural affections, that they cannot easily be disentangled from the heart. Scarce any can hear with impartiality, *a comparison between the writers of his own and another country*; and though it can-

not, I think, be charged equally on all nations, that they are blinded with this *literary patriotism*, yet there are none that do not look upon their authors with the fondness of affinity, and esteem them as well for the place of their *birth*, as for their knowledge or their wit.

Ibid.

The works of a writer whose genius can embellish impropriety, and whose authority can make error venerable, are proper objects of critical inquisition. To expunge faults where there are no excellencies, is a task equally useless with that of the chemist, who employs the arts of separation and refinement upon ore in which no precious metal is contained, to reward his operations.

Ibid. v. 3. p. 198.

Criticism, though dignified from the earliest ages by the labours of men eminent for knowledge and sagacity, and, since the revival of polite literature, the favourite study of European scholars, has not yet attained the *certainty* and *stability* of

of science. The rules hitherto received, are seldom drawn from any settled principle, or self-evident postulate, or adapted to the natural and invariable constitution of things, but will be found upon examination the arbitrary edicts of legislators authorised only by themselves, who, out of various means by which the same end may be attained, selected such as happened to occur to their own reflection, and then, by a law which idleness and timidity were too willing to obey, prohibited new experiments of wit, restrained fancy from the indulgence of her innate inclination to hazard and adventure, and condemned all future flights of genius, to pursue the path of the Meonian eagle.

Ibid. v. 3. p. 310.

For this reason, the laws of every species of writing have been settled by the ideas of him who first raised it to reputation, without enquiry whether his performances were not yet susceptible of improvement.

Ibid. p. 311.

The

The care of the *theatrical critic* should be, to distinguish error from inability, faults of inexperience from defects of nature. Action irregular and turbulent may be reclaimed; vociferation vehement and confused may be restrained and modulated: the stalk of the tyrant may become the gait of a man; the yell of inarticulate distress may be reduced to human lamentation. All these faults should be, for a time, overlooked, and afterwards censured with gentleness and candour. But if in an actor there appears an utter vacancy of meaning, a frigid equality, a stupid languor, a torpid apathy; the greatest kindness that can be shewn him, is a speedy sentence of expulsion.

Idler, v. 1, p. 139.

That a proper respect should be paid to the rules of criticism, will be very readily allowed; but there is always an appeal from *criticism* to *nature*.

Preface to *Shakespeare*, p. 102.

This moral precept may be well applied to criticism, *quod dubitas, ne feceris*.

Ibid. p. 145.

COMPLAINT.

THE usual fortune of complaint, is to excite contempt more than pity.

Life of Cowley.

To hear complaints with patience, even when complaints are vain, is one of the duties of friendship: and though it must be allowed, that he suffers most like a hero who hides his grief in silence, yet it cannot be denied, that he who complains, acts like a man—like a social being, who looks for help from his fellow-creatures.

Rambler, v. 2, p. 35.

Though seldom any good is gotten by complaint, yet we find few forbear to complain but those who are afraid of being reproached as the authors of their own miseries.

Idler, v. 2, p. 137.

CALAMITY.

DIFFERENCES are never so effectually laid asleep, as by some common calamity. An enemy unites all to whom he threatens danger.

Rambler, v. 2, p. 150.

He that never was acquainted with adversity, (says Seneca) has seen the world but *on one side*, and is ignorant of half the scenes of nature: As no man can enjoy happiness without thinking that he enjoys it, the experience of calamity is necessary to a just sense of better fortune; for the good of our present state is merely comparative; and the evil which every man feels will be sufficient to disturb and harass him, if he does not know how much he escapes. The lustre of diamonds is invigorated by the interposition of darker bodies; the lights of a picture are created by the shades.

Ibid. v. 3. p. 265 & 267.

Notwithstanding the warnings of philosophers, and the daily examples of losses and misfortunes which life forces upon our observation, such is the absorption of our thoughts in the business of the present day, such the resignation of our reason to empty hopes of future felicity, or such our unwillingness to foresee what we dread,

dread, that every calamity comes suddenly upon us, and not only presses us as a burden, but crushes as a blow.

Idler, v. i. p. 229.

The distance of a calamity from the present time seems to preclude the mind from contact, or sympathy. Events long past, are barely known; they are not considered.

Western Islands, p. 15.

C O N T E N T.

THE necessity of erecting ourselves to some degree of intellectual dignity, and of preserving resources of pleasure which may not be wholly at the mercy of accident, is never more apparent than when we turn our eyes upon those whom fortune has let loose to their own conduct; who, not being chained down by their condition to a regular and stated allotment of their hours, are obliged to find themselves business or diversion, and having nothing *within* that can entertain
or

or employ them, are compelled to try all the arts of destroying time.

The general remedy of those who are uneasy without knowing the cause, is CHANGE OF PLACE. They are willing to imagine that their pain is the consequence of some local inconvenience, and endeavour to fly from it as children from their shadows, always hoping for some more satisfactory delight from *every new scene*, and always returning home with disappointment and complaint. Such resemble the expedition of cowards, who, for want of venturing to look behind them, think the enemy perpetually at their heels.

Rambler, v. 1. p. 31, 32, & 34.

CREDULITY.

OF all kinds of credulity the most obstinate and wonderful is that of political zealots; of men who being numbered they know not how, or why, in any of the parties that divide a state, resign the use of their own eyes and ears, and resolve to believe nothing that does
not.

not favour those whom they profess to follow.

Idler, v. 1. p. 53.

Credulity on one part is a strong temptation to deceit on the other.

Western Islands, p. 276.

C O U R A G E.

PERSONAL courage is the quality of highest esteem among a warlike and uncivilized people; and with the ostentatious display of courage, are closely connected promptitude of offence, and quickness of resentment.

Ibid. p. 99.

We may as easily make wrong estimates of our own courage, as our own humility; by mistaking a sudden effervescence of imagination for settled resolution.

Life of Sir Tho. Browne, p. 280.

C O M P A R I S O N.

VERY little of the pain or pleasure which does not begin and end in ourselves,

selfes, is otherwise than relative. We are rich or poor, great or little, in proportion to the number that excel us, or fall beneath us in any of these respects; and therefore a man whose uneasiness arises from reflection on any misfortune that throws him below those with whom he was once equal, is comforted by finding that he is not yet lowest. Again, when we look abroad, and behold the multitudes that are groaning under evils heavier than those which we have experienced, we shrink back to our own state, and, instead of repining that so much must be felt, learn to rejoice that we have not more to feel.

By this observation of the miseries of others, fortitude is strengthened, and the mind brought to a more extensive knowledge of her own powers.

Rambler, v. 1. p. 315.

C I T Y.

THERE is such a difference between the pursuits of men in great cities, that
one

one part of the inhabitants lives to little other purpose than to wonder at the rest. Some have hopes and fears, wishes and aversions, which never enter into the thoughts of others; and enquiry is laboriously exerted, to gain that which those who possess it are ready to throw away.

Idler, v. 2, p. 20.

C H A N G E.

ALL change, not evidently for the better, alarms a mind taught by experience to distrust itself.

Vision of Theodore, p. 81.

C O M P A N I O N S.

THERE are times in which the wise and the knowing are willing to receive praise, without the labour of deserving it, in which the most elevated mind is willing to descend, and the most active to be at rest. All therefore are, at some hour or another, fond of *companions* whom they can entertain upon easy terms, and who will relieve them from solitude,

PART II.

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tude,

tude, without condemning them to vigilance and caution. We are most inclined to love, when we have nothing to fear; and he that encourages us to please ourselves, will not be long without preference, in our affection, to those whose learning holds us at the distance of pupils, or whose wit calls all attention from us, and leaves us without importance, and without regard.

Rambler, v. 2. p. 104.

He that amuses himself among well-chosen companions, can scarcely fail to receive, from the most careless and obstreperous merriment which virtue can allow, some useful hints; nor can converse on the most familiar topics, without some casual information. The loose sparkles of thoughtless wit may give new light to the mind, and the gay contention for paradoxical positions rectify the opinions.

This is the time in which those friendships that give happiness or consolation, relief or security, are generally formed. A wise and good man is never so amiable

ble, as in his unbended and familiar intervals. Heroic generosity, or philosophical discoveries, may compel veneration and respect; but love always implies some kind of natural or voluntary equality, and is only to be excited by that levity and cheerfulness which disencumbers all minds from awe and solicitude, invites the modest to freedom, and exalts the timorous to confidence.

Ibid. p. 205.

It is discovered by a very few experiments, that no man is much pleased with a companion, who does not increase, in some respect, his fondness of himself.

Ibid. p. 295.

COMMUNITY.

THERE will always be a part, and always a very large part of every community, that have no care but for themselves, and whose care for themselves reaches little farther than impatience of immediate pain, and eagerness for the nearest good.

Taxation no Tyranny, p. 9.

CONVENIENCIES.

CONVENIENCIES are never missed, where they were never enjoyed.

Western Islands, p. 237.

CONFIDENCE.

NOTHING is more fatal to happiness or virtue, than that confidence which flatters us with an opinion of our own strength, and, by assuring us of the power of retreat, precipitates us into hazard.

Idler, v. 1. p. 292.

Whatever might be a man's confidence in his dependants, or followers, on general occasions, there are some of such particular importance he ought to trust to none but himself, as the same credulity that might prevail upon him to trust another, might induce another to commit the same office to a third, and at length, that some of them may be deceived.

Life of Drake, p. 198.

CURI-

CURIOSITY.

CURIOSITY is one of the permanent and certain characteristics of a vigorous intellect. Every advance into knowledge opens new prospects, and produces new incitements to further progress.

Rambler, v. 2. p. 287.

Curiosity is the thirst of the soul; it inflames and torments us, and makes us taste every thing with joy, however otherwise insipid, by which it may be quenched.

Ibid. p. 289.

There is no snare more dangerous to busy and excursive minds than the *cobwebs of petty inquisitiveness*, which entangle them in trivial employments and minute studies, and detain them in a middle state between the tediousness of total inactivity and the fatigue of laborious efforts, enchant them at once with ease and novelty, and vitiate them with the luxury of learning.—The necessity of doing something, and the fear of undertaking much, sinks the

historian to a genealogist—the philosopher to a journalist of the weather—and the mathematician to a constructor of dials.

Ibid. p. 290.

Favours of every kind are doubled when they are speedily conferred. This is particularly true of the gratification of CURIOSITY. He that long delays a story, and suffers his auditor to torment himself with expectation, will seldom be able to recompense the uneasiness, or equal the hope which he suffers to be raised.

Ibid. v. 4. p. 188.

CONTROVERSY.

THROUGH the mist of controversy, it can raise no wonder that the truth is not easily discovered. When a quarrel has been long carried on between individuals, it is often very hard to tell by whom it was begun. Every fact is darkened by distance, by interest, and by multitudes. Information is not easily pro-

procured from far ; those whom the truth will not favour, will not step voluntarily forth to tell it ; and where there are many agents, it is easy for every single action to be concealed.

Observations on the State of Affairs, 1756, p. 20.

C A L U M N Y.

AS there are to be found in the service of envy, men of every diversity of temper, and degree of understanding, calumny is diffused by all arts and methods of propagation. Nothing is too gross or too refined, too cruel or too trifling, to be practised ; very little regard is had to the rules of honourable hostility, but every weapon is accounted lawful ; and those who cannot make a thrust at life, are content to keep themselves in play with petty malevolence, to teize with feeble blows and impotent disturbance.

Rambler, v. 3. p. 233.

Those who cannot strike with force, can however poison their weapon, and, weak

weak as they are, give mortal wounds, and bring a hero to the grave. So true is that observation, "that many are able to do hurt, but few to do good."

Life of Dr. Boerhaave, p. 215.

C A U T I O N.

THERE is always a point at which caution, however solicitous, must limit its preservatives, because one terror often counteracts another.

Rambler, v. 3. p. 126.

C O M M E R C E.

WHERE there is no commerce, nor manufacture, he that is born poor can scarcely become rich; and if none are able to buy estates, he that is born to land, cannot annihilate his family by selling it.

Western Islands, p. 194.

It may deserve to be enquired, Whether a great nation ought to be totally commercial? Whether, amidst the uncertainty of human affairs, too much
atten-

attention to one mode of happiness may not endanger others? Whether the pride of riches must not sometimes have recourse to the protection of courage? And whether, if it be necessary to preserve in some part of the empire the military spirit, it can subsist more commodiously in any place than in remote and unprofitable provinces, where it can commonly do little harm, and whence it may be called forth at any sudden exigence?

It must however be confessed, that a man who places honour only in successful violence, is a very troublesome and pernicious animal in time of peace, and that the martial character cannot prevail in a whole people, but by the diminution of all other virtues. He that is accustomed to resolve all right into conquest, will have very little tenderness or equity. All the friendship in such a life can be only a confederacy of invasion, or alliance of defence. The strong must flourish by force, and the weak subsist by stratagem.

EUROPEAN CONQUESTS.

WHAT mankind has lost and gained by European conquests, it would be long to compare, and very difficult to estimate. Much knowledge has been acquired, and much cruelty committed: the belief of religion has been very little propagated, and its laws have been outrageously and enormously violated. The Europeans have scarcely visited any coast, but to gratify avarice and extend corruption, to arrogate dominion without right, and practise cruelty without incentive. Happy had it then been for the oppressed, if the designs of the original invader had slept in his bosom; and, surely, more happy for the oppressors! But there is reason to hope, that out of much evil good may be sometimes produced, and that the light of the gospel will at last illuminate the sands of Africa, and the deserts of America; though its progress cannot but be slow, when it is so much obstructed by the lives of Christians.

Introduction to the World Displayed, p. 178.

D. DU-

D.

DUPLICITY.

IT is generally the fate of a *double dealer*, to *lose* his power, and *keep* his enemies.

Life of Swift.

DISGUISE.

DISGUISE can gratify no longer than it deceives.

Life of Somerville.

DILIGENCE.

DILIGENCE is never wholly lost.

Life of Collins.

DEPENDANCE.

THE dependant who consults delicacy in himself, very little consults his own tranquillity.

Rambler, v. 3, p. 262.

DULNESS.

DULNESS or deformity are not culpable in themselves, but may be very
justly

justly reproached when they pretend to the honour of *wit*, or the influence of *beauty*.

Life of Pope.

D E A T H.

IF all the blessings of our condition are enjoyed with a constant sense of the uncertainty of life—if we remember that whatever we possess is to be in our hands but a very little time, and that the little which our most lively hopes can promise us, may be made less by ten thousand accidents—we shall not much repine at a loss, of which we cannot estimate the value, but of which, though we are not able to tell the least amount, we know, with sufficient certainty, the greatest, and are convinced that the greatest is not much to be regretted.

Rambler, v. 1, p. 103.

What are our views of all worldly things (and the same appearances they would always have, if the same thoughts were always predominant) when a sharp or tedious sickness has set death before
our

our eyes, and the last hour seems to be approaching? The extensive influence of greatness, the glitter of wealth, the praises of admirers, and the attendance of supplicants, have all appeared vain and empty things. We then find the absurdity of stretching out our arms incessantly to grasp that which we cannot keep, and wearing out our lives in endeavours to add new turrets to the fabrick of ambition, when the foundation itself is shaking, and the ground on which it stands is mouldering away.

Ibid, p. 102.

Death, says *Seneca*, falls heavy upon him, who is too much known to others, and too little to himself.

Ibid. p. 174.

DIFFIDENCE.

DIFFIDENCE may check resolution, and obstruct performance; but compensates its embarrassments by more important advantages: it conciliates the proud, and softens the severe; averts envy from excellence, and censure from miscarriage.

Rambler, v. 3, p. 317.

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A re-

A request made with diffidence and timidity is easily denied; because the petitioner himself seems to doubt its fitness.

Ibid. vol. 4, p. 36.

DELICACY.

MANY pains are incident to a man of delicacy, which the unfeeling world cannot be persuaded to pity; and which, when they are separated from their peculiar and personal circumstances, will never be considered as important enough to claim attention, or deserve redress.

Ibid. p. 217.

DELUSION.

IF delusion be once admitted, it has no certain limitation.

Preface to Shakespeare, p. 113.

DUTIES.

MUCH of the prosperity of a trading nation depends upon duties properly apportioned; so that what is necessary
may

may continue cheap, and what is of use only to luxury, may in some measure atone to the public for the mischief done to individuals. Duties may often be so regulated, as to become useful, even to those that pay them; and they may be likewise so unequally imposed, as to discourage honesty, depress industry, and give temptation to fraud and unlawful practices.

Preface to a Dictionary of Commerce, p. 289.

DIFFICULTY.

NOTHING is difficult, when gain and honour unite their influence.

Falkland Islands, p. 4.

E.

ELEGANCE.

ELEGANCE is surely to be desired, if it be not gained at the expence of dignity. A hero would wish to be loved, as well as to be revered.

Life of Pope.

Honesty is not greater, where elegance is less.

Western Islands, p. 91.

ENGLAND.

IN all ages, foreigners have affected to call England their country; even when, like the Saxons of old, they came to conquer it.

Marmor Norfolciense, p. 10.

EDUCATION.

MANY wonders are told of the Art of Education, and the very early ages at which boys are conversant in the Greek and Latin tongues, under some preceptors. But those who tell, or receive, those stories, should consider, that nobody can be taught faster than he can learn. The speed of the best horseman must be limited by the power of his horse. Every man that has undertaken to instruct others, can tell what slow advances he has been able to make, and how much patience it requires to recall
vagrant

vagrant inattention, to stimulate sluggish indifference, and to rectify absurd misapprehension.

Life of Milton.

It was the labour of Socrates, to turn philosophy from the study of nature to speculations upon life; but there have been, and are, other preceptors, who are turning off attention from *life* to *nature*. They seem to think, that we are placed here to watch the growth of plants, or the motion of the stars—but Socrates was rather of opinion, that what we had to learn, was how to *do good*, and *avoid evil*.

Ibid.

The bulk of mankind must, without the assistance of education and instruction, be informed only with the understanding of a child.

Rambler, v. 3, p. 270.

Neither a capital city, nor a town of commerce, are adapted for the purposes of a college: the first exposes the students too much to levity and dissoluteness, the other to gross luxury. In one the desire

of knowledge easily gives way to the love of pleasure, and in the other there is danger in yielding to the love of money.

Western Islands, p. 11.

ESTIMATION.

LITTLE things are not valued, but when they are done by those who can do greater.

Life of Phillips.

ELEGY.

ELEGY is the effusion of a contemplative mind, sometimes plaintive, and always serious, and therefore superior to the glitter of slight ornaments.

Life of Shenstone.

ESSAY - WRITING.

HE that questions his abilities to arrange the dissimilar parts of an extensive plan, or fears to be lost in a complicated system, may yet hope to adjust a few pages without perplexity; and if, when
he

he turns over the repositories of his memory, he finds his collection too small for a volume, he may yet have enough to furnish an essay.

Rambler, v. 1, p. 6.

E R R O R.

IT is incumbent on every man who consults his own dignity, to retract his error as soon as he discovers it, without fearing any censure so much as that of his own mind. As justice requires that all injuries should be repaired, it is the duty of him who has seduced others by bad practices, or false notions, to endeavour that such as have adopted his errors should know his retraction, and that those who have learned vice by his example, should, by his example, be taught amendment.

Ibid. p. 192.

The men who can be charged with fewest failings, either with respect to abilities, or virtue, are generally most ready to allow them. *Cæsar* wrote an account
of

of the errors committed by him in his wars of Gaul; and Hippocrates, whose name is, perhaps, in rational estimation, greater than Cæsar's, warned posterity against a mistake into which he had fallen.

"So much (says CELSUS) does the open and artless confession of an error become a man conscious that he has enough remaining to support his character."

Ibid. p. 191.

That which is strange, is delightful; and a pleasing error is not willingly detected.

Western Islands, p. 63.

EMULATION.

WHATEVER is done skilfully, appears to be done with ease; and art, when it is once matured to habit, vanishes from observation. We are therefore more powerfully excited to *emulation* by those who have attained the highest degree of excellence, and whom we can therefore with least reason hope to equal.

Rambler, vol. 3. p. 101.

EX-

EXERCISE.

SUCH is the constitution of man, that *labour* may be styled *its own reward*: nor will any external incitements be requisite, if it be considered, how much happiness is gained, and how much misery escaped, by frequent and violent agitation of the body.

Ibid. vol. 2, p. 177.

Exercise cannot secure us from that dissolution to which we are decreed; but, while the soul and body continue united, it can make the association pleasing, and give probable hopes that they shall be disjoined by an easy separation. It was a principle among the ancients, that acute diseases are from heaven, and chronic from ourselves: the dart of death, indeed, falls from heaven; but we poison it by our own misconduct.

Ibid. p. 178.

EMPLOYMENT.

IT is the fate of those who toil at the lower employments of life, to be rather driven

driven by the fear of evil, than attracted by the prospect of good; to be exposed to censure, without hope of praise; to be disgraced by miscarriage, or punished for neglect, where success would have been without applause, and diligence without reward.

Preface to Johnson's Dictionary, p. 55.

EATING.

IT is not very easy to fix the principles upon which mankind have agreed to eat some animals, and reject others; and as the principle is not evident, it is not uniform. That which is selected as delicate in one country, is by its neighbours abhorred as loathsome. The Neapolitans lately refused to eat potatoes, in a famine—An Englishman is not easily persuaded to dine on snails with an Italian, on frogs with a Frenchman, or on horse-flesh with a Tartar. The vulgar inhabitants of Sky, one of the Western islands of Scotland, have not only eels, but pork and bacon, in abhorrence.

Western Islands, p. 136.

E X-

EXCELLENCE.

THERE is a vigilance of observation, and accuracy of distinction, which books and precepts cannot confer; and from this almost all original and native excellence proceeds.

Preface to Shakespeare, p. 123.

They whose excellence of any kind has been loudly celebrated, are ready to conclude that their powers are universal.

Ibid. p. 131

F.

FRIENDSHIP.

THE kindnesses which are first experienced, are seldom forgotten.

Life of Walfsh.

When Mr. Addison was made Secretary to the Marquis of Wharton, then Lord Lieutenant of Ireland, he made a law to himself, never to remit his regular fees *in civility to his friends*. “For,”
said

said he, " I may have an hundred friends ; and, if my fee be two guineas, I shall, by relinquishing my right, lose *two hundred guineas*, and no friend gain more than *two* ; there is, therefore, no proportion between the good imparted and the evil suffered."

Life of Addison.

Men sometimes suffer by injudicious kindness, and become ridiculous without their own faults, by the absurd admiration of their friends.

Life of Philips.

There are few who, in the wantonness of thoughtless mirth, or heat of transient resentment, do not sometimes speak of their friends and benefactors with levity and contempt, though in their cooler moments they want neither sense of their kindness, nor reverence for their virtues. This weakness is very common, and often proceeds rather from negligence than ingratitude.

Life of Savage.

He

He cannot be properly chosen for a friend, whose kindness is exhaled by its own warmth, or frozen by the first blast of slander; he cannot be a useful counsellor, who will hear no opinion but his own; he will not much invite confidence, whose principal maxim is to suspect; nor can the candour and frankness of that man be much esteemed, who spreads his arms to human kind, and makes every man without distinction a denizen of his bosom.

Rambler, v. 2. p. 61.

One of the Golden Precepts of *Pythagoras* directs us—"That a friend should not be hated for little faults."

Ibid. v. 4. p. 220.

Friendship, like love, is destroyed by long absence, though it may be increased by short intermissions. What we have missed long enough to want it, we value more when it is regained; but that which has been lost till it is forgotten, will be found at last with little glad-

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ness,

ness, and with still less if a substitute has supplied the place.

Idler, v. 1. p. 127.

Among the many enemies of friendship may be reckoned *suspicion* and *disgust*.—The former is always hardening the cautious, and the latter repelling the delicate.

Ibid. p. 130.

Among the pleasing incidents of life may be numbered the unexpected renewals of old acquaintances.

Western Islands, p. 24.

All feel the benefits of private friendship; but few can discern the advantages of a well-constituted government: hence the greater part of mankind will be naturally prejudiced against *Brutus*.

Review of the Memoirs of the
Court of Augustus; p. 5.

F A U L T S.

MANY seeming faults are to be imputed rather to the nature of the undertaking,

taking, than the negligence of the performer.

Preface to Johnson's Dictionary, p. 71.

FRUGALITY.

IT appears evident that *frugality* is necessary even to complete the pleasure of expence; for it may be generally remarked of those who squander what they know their fortune not sufficient to allow, that, in their most jovial expence, there always breaks out some proof of discontent and impatience: they either scatter with a kind of wild desperation, and affected lavishment, as criminals brave the gallows when they cannot escape it, or pay their money with a peevish anxiety, and endeavour at once to *spend idly*, and to *save meanly*: having neither firmness to deny their passions, nor courage to gratify them, they murmur at their own enjoyments, and poison the bowl of pleasure by reflections on the cost.

Rambler, v. 1. p. 321.

F O L L Y.

AS with folly no man is willing to confess himself very intimately acquainted, therefore its pains and pleasures are kept secret.

Review of the Origin of Evil, p. 10.

F A B L E.

A FABLE, to be well adapted to the stage, should be sufficiently removed from the present age to admit properly the fictions necessary to complete the plan: for the mind which naturally loves truth, is always most offended with the violation of those truths of which we are most certain; and we, of course, conceive those facts most certain, which approach nearest to our own time.

Life of Savage.

To select a singular event, and swell it to a giant's bulk by *fabulous appendages*, has little difficulty; for he that forsakes the probable, may always find the marvellous; and it has little use. We are
affected

affected only as we believe. We are improved only as we find something to be imitated, or declined.

Life of Gray.

FLATTERY.

THE flatterer is not often detected; for an honest mind is not apt to suspect, and no one exerts the power of discernment with much vigour when self-love favours the deceit.

Rambler, v. 2. p. 120.

It is necessary to the success of flattery, that it be accommodated to particular circumstances, or characters, and enter the heart on that side where the passions stand ready to receive it.

Ibid. v. 3. p. 1.

FASHION.

THERE are few enterprises so hopeless as contests with the *fashion*, in which the opponents are not only made confident by their numbers, and strong by their union, but are hardened by contempt of their antagonist, whom they

always look upon as a wretch of low notions, contracted views, mean conversation, and narrow fortune; who envies the elevations which he cannot reach; who would gladly embitter the happiness which his inelegance, or indigence deny him to partake, and who has no other end in his advice than to revenge his own mortification, by hindering those whom their birth and taste have set above him, from the enjoyment of their superiority, and bringing them down to a level with himself.

Ibid. v. i. p. 88.

F O R T U N E.

EXAMPLES need not be sought at any great distance, to prove that *superiority of fortune* has a natural tendency to kindle pride, and that pride seldom fails to exert itself in contempt and insult. This is often the effect of hereditary wealth, and of honours only enjoyed by the merit of others.

Life of Savage.

FOR-

F O R G I V E N E S S.

A CONSTANT and unfailing obedience is above the reach of terrestrial diligence ; and therefore the progress of life could only have been the natural descent of negligent despair from crime to crime, had not the universal persuasion of *forgiveness* to be obtained by proper means of reconciliation, recalled those to the paths of virtue whom their passions had solicited aside, and animated to new attempts and firmer perseverance, those whom difficulty had discouraged, or negligence surprised.

Rambler, v. 3. p. 26.

F A M E.

HE that pursues fame with just claims, trusts his happiness to the winds ; but he that endeavours after it by false merit, has to fear not only the *violence of the storm*, but the *leaks of his vessel*.

Ibid. v. 3. p. 126.

Every period of time has produced those bubbles of artificial fame, which
are

are kept up a while by the breath of fashion, and then break at once, and are annihilated.

Ibid. v. 3. p. 3.

F A L S E H O O D.

THOUGH many artifices may be used to maintain falsehood by fraud, they generally lose their force by counteracting one another.

Taxation no Tyranny, p. 4.

F O R T I T U D E.

NIL mortalibus arduum est. There is nothing which human courage will not undertake, and little that human patience will not endure.

Falkland Islands, p. 17.

F A C T I O N.

IN the general censure thrown upon *faction*, it perhaps never happens that every single man should be included. In all lead, says the chemist, there is silver,

silver, and in all copper there is gold. But mingled masses are justly denominated by the greater quantity; and when the precious particles are not worth extraction, a *fashion*, and a *pig*, must be melted down together to the forms and offices that chance allots them.

False Alarm, p. 52.

G.

G E N I U S.

GENIUS now and then produces a lucky trifle. We still read the *Dove* of Anacreon, and *Sparrow* of Catullus; and a writer naturally pleases himself with a performance which owes nothing to the subject.

Life of Waller.

By the general consent of critics, the first praise of GENIUS is due to the writer of an epic poem, as it requires an assemblage of all the powers which are singly sufficient for other compositions,
Poetry

Poetry is the art of uniting pleasure with truth, by calling imagination to the help of reason. Epic poetry undertakes to teach the most important truths by the most pleasing precepts, and therefore relates some great event in the most affecting manner. History must supply the writer with the rudiments of narration, which he must improve and exalt by a nobler art, animate by dramatic energy, and diversify by retrospection and anticipation; morality must teach him the exact bounds, and different shades, of vice and virtue; from policy and the practice of life he has to learn the discriminations of character, and the tendency of the passions, either single or combined; and physiology must supply him with illustrations and images. To put these materials to poetical use, is required an imagination capable of painting nature, and realizing fiction; nor is he yet a poet till he has attained the whole extension of his language, distinguished all the delicacies of phrase, and all the colours of words, and learned to adjust

adjust the different sounds to all the varieties of metrical modulation.

Life of Milton.

It is certain that no estimate is more in danger of erroneous calculations, than those by which a man computes the force of his own genius.

Rambler, v. 3. p. 288.

It is not safe to judge of the works of genius merely by the event.

Ibid p. 303.

The genius of the English nation is said to appear rather in *improvement* than *invention*.

Idler, v. 1. p. 218.

Those who are willing to attribute every thing to genius, or natural sagacity, independent of a previous education, are encouraged to this opinion by laziness or pride, being willing to forego the labour of accurate reading and tedious enquiry, and to satisfy themselves and others with illustrious examples.

Life of Dr. Sydenham.

There

There are many forcible expressions which would never have been found but by venturing to the utmost verge of propriety, and flights which would never have been reached but by those who have had very little fear of the shame of falling.

Life of Sir Tho. Browne, p. 283.

As among the works of nature no man can properly call a river deep, or a mountain high, without the knowledge of many mountains, and many rivers; so in the productions of genius nothing can be styled excellent, till it has been compared with other works of the same kind.

Preface to Shakespeare, p. 96.

Many works of genius and learning have been performed in states of life, that appear very little favourable to thought, or to enquiry; so many, that he who considers them, is inclined to think that he sees enterprize and perseverance predominating over all external agency, and bidding help and hindrance vanish before them.

Ibid. p. 125.

GREAT-

G R E A T N E S S.

HE that becomes acquainted and is invested with authority and influence, will in a short time be convinced, that, in proportion as the power of doing well is enlarged, the temptations to do ill are multiplied and enforced.

Rambler, v. 2. p. 58.

That awe which great actions or abilities impress, will be inevitably diminished by *acquaintance*, though nothing either mean or criminal should be found; because we do not easily consider him as great, whom our own eyes shew us to be little; nor labour to keep present to our thoughts the latent excellencies of him who shares with us all our weakneses, and many of our follies; who, like us, is delighted with slight amusements, busied with trifling employments, and disturbed by little vexations.

Idler, v. 1. p. 285. & 287.

G U I L T.

IT may be observed, perhaps, without exception, that none are so industrious to detect wickedness, or so ready to impute it, as they whose crimes are apparent and confessed. They envy an unblemished reputation, and what they envy they are busy to destroy: they are unwilling to suppose themselves meaner and more corrupt than others, and therefore willingly pull down from their elevations those with whom they cannot rise to an equality.

Rambler, v. 2. p. 126.

Men are willing to try all methods of reconciling guilt and quiet, and, when their understandings are stubborn and uncomplying, raise their passions against them, and hope to over-power their own knowledge.

Ibid.

 G R A T I T U D E.

THERE are minds so impatient of inferiority, that their gratitude is a species

cies of revenge; and they return benefits, not because recompense is a pleasure, but because obligation is a pain.

Ibid. p. 192.

The charge against ingratitude is very general. Almost every man can tell what favours he has conferred upon insensibility, and how much happiness he has bestowed without return; but, perhaps, if these patrons and protectors were confronted with any whom they boast of having befriended, it would often appear that they consulted only their pleasure, or vanity, and repaid themselves their petty donatives by gratifications of insolence, and indulgence of contempt.

Ibid. v. 3. p. 259.

GOVERNMENT.

TO prevent evil is the great end of government, the end for which vigilance and severity are properly employed.

Rambler, v. 3. p. 12.

Forms of government are seldom the result of much deliberation; they are framed by chance in popular assemblies, or in conquered countries by despotic authority.

Idler, v. 1. p. 60.

In sovereignty there are no gradations. There may be limited royalty—there may be limited consulship; but there can be *no limited government*. There must in every society be some power, or other from whence there is no appeal, which admits no restrictions, which pervades the whole mass of the community, regulates and adjusts all subordination, enacts laws or repeals them, erects or annuls judicatures, extends, or contracts privileges, exempts itself from question or control, and bounded only by physical necessity.

Taxation no Tyranny, p. 24.

Few errors and few faults of government can justify an appeal to the rabble, who ought not to judge of what they cannot understand, and whose opinions are not propagated by reason, but caught by contagion.

Patriot, p. 7.

As

As government advances towards perfection, *provincial judicature* is, perhaps, in every empire, gradually abolished.

Western Islands, p. 100.

In all changes of government, there will be many that suffer real, or imaginary grievances; and therefore many will be dissatisfied.

Political State of Great-Britain in 1756, p. 44.

H.

HISTORY.

THOSE familiar histories which draw the portraits of living manners, may perhaps be made of greater use than the solemnities of professed morality, and convey the knowledge of vice and virtue with more efficacy than axioms and definitions. But if the power of example is so great, as to take possession of the memory by a kind of violence, and produce effects almost without the interven-

tion of the will, care ought to be taken, that when the choice is unrestrained, the *best examples* only should be exhibited, and that which is likely to operate so strongly, should not be mischievous or uncertain in its effects.

Rambler, v. 1. p. 21.

It is not a sufficient vindication of a character in history, that it is drawn as it appears; for many characters ought never to be drawn: nor of a narrative, that the train of events is agreeable to observation and experience; for that observation, which is called *knowledge of the world*, will be found much more frequently to make men *cunning*, than *good*.

Ibid. p. 22.

HAPPINESS.

IT seldom happens that all circumstances concur to happiness or fame.

Rambler, v. 3. p. 106.

Happiness is not found in self-contemplation; it is perceived only when it is reflected from another,

Idler, v. 1, p. 232.

HOPE,

H O P E.

WITHOUT hope there can be no caution.

Rambler, v. 3. p. 81.

It is seldom that we find either men, or places, such as we expect them. He that has pictured a prospect upon his fancy, will receive little pleasure from his eyes: he that has anticipated the conversation of a wit, will wonder to what prejudice he owes his reputation. Yet it is necessary to *hope*, though hope should always be deluded: for hope itself is happiness; and its frustrations, however frequent, are yet less dreadful than its extinction.

Idler, v. 2. p. 34.

Whatever enlarges hope, will likewise exalt courage.

Western Islands, p. 383.

HYPOCRISY.

THE hypocrite shews the excellency of virtue by the necessity he thinks himself under of *seeming to be virtuous*.

Rambler, v. 1. p. 125.

H E A L T H.

HEALTH is so necessary to all the duties of life, as well as the pleasures of life, that the crime of squandering it is equal to the folly; and he that for a short gratification brings weakness and diseases upon himself, and for the pleasure of a few years passed in the tumults of diversion, and clamours of merriment, condemns the maturer and more experienced part of his life to the chamber and the couch, may be justly reproached, not only as a spendthrift of his own happiness, but as a robber of the public; as a wretch that has voluntarily disqualified himself for the business of his station, and refused that part which Providence assigns him in the general task of human nature.

Rambler, v. 1. p. 289.

The valetudinarian race have made the care of health ridiculous, by suffering it to prevail over all other considerations; as the miser has brought frugality into contempt, by permitting the love
of

of money not to share, but to engross his mind.

Ibid.

GOOD HUMOUR.

NOTHING can more shew the value of *good humour*, than that it recommends those who are destitute of all other excellencies, and procures regard to the trifling, friendship to the worthless, and affection to the dull.

Rambler, v. 2. p. 105.

Prince Henry, though well acquainted with the vices and follies of *Falstaff*, and though his conviction compelled him to do justice to superior qualities, yet no sooner sees him lying on the ground, but he exclaims, “ he could have better spared a better man.” His tenderness broke out at the remembrance of the cheerful companion, and the loud buffoon, with whom he had passed his time in all the luxury of idleness, who had gladdened him with unenvied merriment, and whom he could at once enjoy, and despise.

Ibid.

H O-

H O N O U R.

AMONG the *Symerons*, or fugitive Negroes in the South Seas, being a nation that does not set them above continual cares for the immediate necessities of life, he that can temper iron best, is among them most esteemed: and, perhaps, it would be happy for every nation, if *honours* and *applauses* were as justly distributed, and he were most distinguished whose abilities were most useful to society. How many chimerical titles to precedence, how many false pretences to respect, would this rule bring to the ground!

Life of Drake, p. 175.

H A B I T S.

THE disproportions of absurdity grow less and less visible; as we are reconciled by degrees to the deformity of a mistress; and falsehood, by long use, is assimilated to the mind, as poison to the body.

Rambler, v. 2. p. 245.

It

It is not easy, when we converse much with one whose general character excites our veneration, to escape all contagion of his peculiarities, even when we do not deliberately think them worthy of our notice, and when they would have excited laughter, or disgust, had they not been protected by their alliance to nobler qualities, and accidentally conformed with knowledge, or with virtue.

Ibid. vol. 4. p. 26.

It is the peculiar artifice of *habit*, not to suffer her power to be felt at first. Those whom she *leads*, she has the address of only appearing to *attend*.

Vision of Theodore, p. 85.

J.

JUDGEMENT.

JUDGEMENT is forced upon us by *experience*. He that reads many books, must compare one opinion, or one style, with another; and, when he compares, must necessarily distinguish, reject, and prefer.

Life of Pope.

INNOCENCE.

THERE are some reasoners who frequently confound *innocence* with the *mere incapacity of guilt*; but he that never saw, or heard, or thought of, strong liquors, cannot be proposed as a pattern of sobriety.

Life of Drake, p. 224.

INCONSTANCY.

INCONSTANCY is in every case a mark of weakness.

Plan of an English Dictionary, p. 37.

IMAGINATION.

IMAGINATION is useless without knowledge. Nature gives in vain the power of combination, unless study and observation supply materials to be combined.

Life of Butler.

It is ridiculous to oppose judgement to imagination; for it does not appear, that men have necessarily less of one, as they have more of the other.

Life of Roscommon.

There are some men of such rapid imagination, that, like the Peruvian torrent, when it brings down gold, mingles it with sand.

Plan of an English Dictionary, p. 53.

INTEREST.

MOST men are animated with greater ardour by *interest*, than by *fidelity*.

Life of Drake, p. 186.

INTEREST and PRIDE.

INTEREST and *PRIDE* harden the heart; and it is vain to dispute against *avarice* and *power*.

Introduction to the World Displayed, p. 177.

INDUSTRY.

IT is below the dignity of a reasonable being, to owe that strength to necessity which ought always to act at the call of choice, or to need any other motive to industry than the desire of performing his duty.

Rambler, v. 3. p. 144.

PART II.

I

If

If it be difficult to persuade the idle to be busy, it is not easy to convince the busy that it is sometimes better to be idle.

Idler, v. i. p. 195.

I D L E N E S S.

NO man is so much open to conviction as the *idler*; but there is none on whom it operates so little.

Ibid. p. 175.

The drunkard, for a time, laughs over his wine—the ambitious man triumphs in the miscarriage of his rival; but the *captives of indolence* have neither *superiority* nor *merriment*.

Vision of Theodore, p. 94.

'Tis not only in the slumber of sloth, but in the dissipation of ill-directed industry, that the shortness of life is generally forgotten. As some men lose their hours in laziness, because they suppose that there is time for the reparation of neglect; others busy themselves in providing that no length of life may want
employ-

employment; and it often happens, that sluggishness and activity are equally surprised by the last summons, and perish not more differently from each other, than the fowl that received the shot in her flight, from her that is killed upon the bush.

Rambler, vol. 2. p. 99.

Idleness can never secure tranquillity; the call of reason and of conscience will pierce the closest pavilion of the sluggard, and, though it may not have force to drive him from his down, will be loud enough to hinder him from sleep. Those moments which he cannot resolve to make useful, by devoting them to the great business of his being, will still be usurped by powers that will not leave them to his disposal: remorse and vexation will seize upon them, and forbid him to enjoy what he is so desirous to appropriate.

Ibid. vol. 3. p. 172.

Those who attempt nothing themselves, think every thing easily performed, and consider the unsuccessful always as criminal.

Idler, v. 1. p. 5.

The diligence of an idler is sometimes rapid and impetuous; as ponderous bodies, forced into velocity, move with violence proportionate to their weight.

Ibid.

There are some that profess idleness in its full dignity; who call themselves the *idle*, as Busris, in the play, calls himself *the Proud*; who boast that they do nothing, and thank their stars that they have nothing to do; who sleep every night till they can sleep no longer, and rise only that exercise may enable them to sleep again; who prolong the reign of darkness by double curtains, and never see the sun, but to tell him *how they hate his beams*; whose whole labour is to vary the postures of indulgence; and whose day differs from their night, but as a couch, or chair, differs from a bed.

Ibid. p. 171.

Idleness predominates in many lives where it is not suspected; for, being a vice which terminates in itself, it may be enjoyed without injury to others, and is therefore

therefore not watched like fraud, which endangers property, or like pride, which naturally seeks its gratifications in another's inferiority. Idleness is a silent and peaceful quality, that neither raises envy by ostentation, nor hatred by opposition; and therefore nobody is busy to censure or detect it.

Ibid. p. 172.

IMPRISONMENT.

THE confinement of any debtor in the sloth and darkness of a prison, is a loss to the nation, and no gain to the creditor: for, of the multitude who are pining in those cells of misery, a very small part is suspected of any fraudulent act by which they retain what belongs to others. The rest are imprisoned by the wantonness of pride, the malignity of revenge, or the acrimony of disappointed expectation.

Ibid. p. 121.

Since poverty is punished among us as a crime, it ought at least to be treated with the same lenity as other crimes:

the offender ought not to languish at the will of him whom he has offended, but to be allowed some appeal to the justice of his country. There can be no reason why any debtor should be imprisoned, but that he may be compelled to payment; and a term should therefore be fixed, in which the creditor should exhibit his accusation of concealed property. If such property can be discovered, let it be given to the creditor; if the charge is not offered, or cannot be proved, let the prisoner be dismissed.

Ibid. p. 123.

Those who made the laws of imprisonment for debt, have apparently supposed, that every deficiency of payment is the crime of the debtor. But the truth is, that the creditor always shares the act, and often more than shares the guilt, of improper trust. It seldom happens that any man imprisons another but for debts which he suffered to be contracted in hope of advantage to himself, and for bargains in which he proportioned his profit to his own opinion of the hazard;
and

and there is no reason why one should punish the other for a contract in which both concurred.

Ibid. p. 124.

We see nation trade with nation, where no payment can be compelled: mutual convenience produces mutual confidence; and the merchants continue to satisfy the demands of each other, though they have nothing to dread but the loss of trade.

Ibid. p. 125.

It is in vain, then, to continue an institution, which experience shews to be ineffectual. We have now imprisoned one generation of debtors after another, but we do not find that their numbers lessen. We have now learned that rashness and imprudence will not be deterred from taking credit; let us try whether fraud and avarice may be more easily restrained from giving it.

Ibid.

He whose debtor has perished in prison, though he may acquit himself of deliberate murder, must, at least, have
his

his mind clouded with discontent, when he considers how much another has suffered from him; when he thinks of the wife bewailing her husband, or the children begging the bread which their father would have earned.

Ibid. p. 217.

IMITATION.

THE Macedonian conqueror, when he was once invited to hear a man that sung like a nightingale, replied, with contempt, "That he had heard the nightingale herself:" and the same treatment must every man expect, whose praise is, that he imitates another.

Rambler, v. 2. p. 182.

Almost all the absurdity of conduct arises from the imitation of those whom we cannot resemble.

Ibid. vol. 3. p. 176.

We are easily flattered by an imitator, when we do not fear ever to be rivalled.

Ibid. p. 249.

Imitations produce pain or pleasure, not because they are mistaken for realities,

ties, but because they bring realities to the mind. When the imagination is recreated by a landscape, the trees are not supposed capable to give us shade; but we consider how we should be pleased with such fountains playing beside us, and such woods waving over us.

Preface to Shakespeare, p. 114.

IGNORANCE.

GROSS ignorance every man has found equally dangerous with perverted knowledge. Men left wholly to their appetites and their instincts, with little sense of moral or religious obligation, and with very faint distinctions of right and wrong, can never be safely employed, or confidently trusted. They can be honest only by obstinacy, and diligent only by compulsion or caprice. Some instruction, therefore, is necessary; and much, perhaps, may be dangerous.

Review of the Origin of Evil, p. 11.

Ignorance is most easily kept in subjection; by enlightening the mind with
truth,

truth, fraud and usurpation would be made less practicable, and less secure.

Introduction to the World Displayed, p. 180.

SELF-IMPORTANCE.

NO cause more frequently produces bashfulness than too high an opinion of our *own importance*. He that imagines an assembly filled with his merit, panting with expectation, and hushed with attention, easily terrifies himself with the dread of disappointing them, and strains his imagination in pursuit of something that may vindicate the veracity of fame, and shew that his reputation was not gained by chance.

Rambler, v. 3. p. 319.

I N S U L T.

THERE are innumerable modes of insult, and tokens of contempt, for which it is not easy to find a name, which vanish to nothing in an attempt to describe them, and yet may, by continual repetition, make day pass after day in sorrow and in terror.

Ibid. p. 262.

K.

SELF-KNOWLEDGE.

PONTANUS, a man celebrated among the early restorers of literature, thought the study of our own hearts of so much importance, that he has recommended it from his tomb.

Sum JOANNES JOVIANUS PONTANUS, quem amaverunt bonæ musæ, suspexerunt viri probi, honestaverunt reges domini. Jam scis qui sim, vel qui potius fuerim: ego vero te, hospes, noscere in tenebris nequeo, sed teipsum ut noscas rogo.

“ I am PONTANUS, beloved by the powers of literature, admired by men of worth, and dignified by the monarchs of the world. Thou knowest, now, *who I am*, or, more properly, *who I was*. For thee, stranger, I, who am in darkness, cannot know thee; but I intreat thee TO KNOW THYSELF.”

Rambler, v. I. p. 174.

Much

Much is due to those who first broke the way to knowledge, and left only to their successors the task of smoothing it.

Western Islands, p. 31.

K I N G.

THE riches of a King ought not to be seen in his own coffers, but in the opulence of his subjects.

Memoirs of the K. of Prussia, p. 97.

To enlarge dominions, has been the boast of many princes; to diffuse happiness and security through wide regions, has been granted to few.

Ibid. p. 111.

Monarchs are always surrounded with refined spirits, so penetrating, that they frequently discover in their masters great qualities, invisible to vulgar eyes, and which, did not they publish them to mankind, would be unobserved for ever.

Marmor Norfolciense, p. 17.

L. LAN-

L.

LANGUAGE.

COMMERCE, however necessary, however lucrative, as it depraves the manners, corrupts the language. They that have frequent intercourse with strangers, to whom they endeavour to accommodate themselves, must in time learn a mingled dialect, like the jargon which serves the traffickers on the Mediterranean and Indian coasts. This will not always be confined to the exchange, the warehouse, or the port, but will be communicated by degrees to other ranks of the people, and be at last incorporated with the current speech.

Preface to Johnson's Dictionary, p. 81.

Every language has its anomalies, which, though inconvenient, and in themselves once unnecessary, must be tolerated among the imperfections of human things, and which require only to be registered, that they may not be

PART II.

K

in-

increased, and ascertained, that they may not be confounded.

Ibid. p. 56.

Such was the power of our language in the time of Queen Elizabeth, that a speech might be formed adequate to all the purposes of life. If the language of theology were extracted from *Hooker*, and the translation of the Bible; the terms of natural knowledge from *Bacon*; the phrases of policy, war, and navigation from *Raleigh*; the dialect of poetry and fiction from *Spenser* and *Sidney*; and the diction of common life from *Shakespeare*, few ideas would be lost to mankind for want of *English words* in which they might be expressed.

Ibid. p. 74.

Language is the dress of thought; and as the noblest mien, or most graceful action, would be degraded and obscured by a garb appropriated to the gross employments of rustics, or mechanics, so the most heroic sentiments will lose their efficacy, and the most splendid

splendid ideas drop their magnificence, if they are conveyed by words used commonly upon low and trivial occasions, debased by vulgar mouths, and contaminated by inelegant applications.

Life of Cowley.

The affluence and comprehension of our language is very illustriously displayed in our poetical *translations of ancient writers*; a work which the French seem to relinquish in despair, and which we were long unable to perform with dexterity.

Life of Dryden.

When languages are formed upon different principles, it is impossible that the same modes of expression should always be elegant in both.

Ibid.

Language proceeds, like every thing else, through improvement to degeneracy.

Idler, v. 2. p. 60.

From the time of *Gower* and *Chaucer*, the English writers have studied elegance,

gance, and advanced their language, by successive improvements, to as much harmony as it can easily receive, and as much copiousness as human knowledge has hitherto required, 'till every man now endeavours to excel others in accuracy, or outshine them in splendour of style; and the danger is, lest *care* should too soon pass to *affectation*.

Ibid. p. 63.

Every man is more speedily instructed by his own language, than by any other.

Ibid. p. 218.

Orthography is vitiated among such as learn first to speak, and then to write, by imperfect notions of the relations between letters and vocal utterance.

Western Islands, p. 382.

LETTER-WRITING.

LETTERS on public business should be written with a mind more intent on *things* than *words*, and above the affectation of unseasonable elegance. The
business

business of a statesman can be little forwarded by flowers of rhetoric.

Life of Cowley.

As letters are written on all subjects, in all states of mind, they cannot be properly reduced to settled rules, or described by any single characteristic; and we may safely disentangle our minds from critical embarrassments, by determining that a letter has no peculiarity but its form; and that nothing is to be refused admission, which would be proper in any other method of treating the same subject.

Rambler, v. 3. p. 278.

L O N D O N.

LONDON is a place too wide for the operation of petty competition, and private malignity; where merit might soon become conspicuous, and find friends, as soon as it becomes reputable to befriend it.

Life of Thomson.

LIBERTY.

IT has been observed, that they who most loudly clamour for *liberty*, do not most liberally grant it.

Life of Milton.

LEARNING.

IN respect to the loss and gain of literature, if letters were considered only as a means of pleasure, it might well be doubted in what degree of estimation they should be held; but when they are referred to necessity, the controversy is at an end. It soon appears, that though they may sometimes incommode us, yet human life would scarcely rise, without them, above the common existence of animal nature. We might, indeed, breathe and eat, in universal ignorance, but must want all that gives pleasure, or security, all the embellishments and delights, and most of the conveniencies and comforts of our present condition.

Dissertation on Authors, p. 21.

PENAL

P E N A L L A W S.

DEATH is, as one of the antients observes, “ of dreadful things the most dreadful.” An evil beyond which nothing can be threatened by sublunary power, or feared from human enmity or vengeance. This terror should therefore be reserved as the *last resort of authority*, as the strongest and most operative of prohibitory sanctions, and placed before the treasure of life to guard from invasion what cannot be restored. To equal robbery with murder, is to reduce murder to robbery, to confound in common minds the gradations of iniquity, and incite the commission of a greater crime, to prevent the detection of a less. If only murder was punished with death, very few robbers would stain their hands in blood; but when, by the last act of cruelty, no new danger is incurred, and greater security may be obtained, upon what principle shall we bid them forbear?

Rambler, v. 3. p. 51.

If

If those whom the wisdom of our laws has condemned to die, had been detected in their rudiments of robbery, they might, by proper discipline and useful labour, have been disentangled from their habits; they might have escaped all the temptations to subsequent crimes, and passed their days in reparation and penitence.

Ibid. p. 53.

GENERAL LAWS.

LAWS are often occasional, often capricious, made always by a few, and sometimes by a single voice.

Idler, v. 1. p. 60.

The first laws have no laws to enforce them—The first authority is constituted by itself.

False Alarm, p. 12.

Laws that exact obedience, and yield no protection, contravene the first principles of the compact of authority.

Western Islands, p. 209.

A man accustomed to satisfy himself with the obvious and natural meaning of
a sen-

a sentence, does not easily shake off his habit ; but a true-bred lawyer never contents himself with one sense, when there is another to be found.

Marmor Norfolciense, p. 48.

L I F E.

THE main of life is composed of small incidents and petty occurrences, of wishes for objects not remote, and grief for disappointments of no fatal consequence ; of insect vexations, which sting us and fly away ; and impertinencies which buz a while about us, and are heard no more. Thus a few pains, and a few pleasures, are all the materials of human life ; and of these the proportions are partly allotted by Providence, and partly left to the arrangement of reason and choice.

Rambler, v. 2. p. 32.

Such is the state of every age, every sex, and every condition in life, that all have their cares either from *nature*, or from *folly* ; whoever, therefore, that finds
himself

himself inclined to envy another, should remember that he knows not the real condition which he desires to obtain, but is certain, that by indulging a vicious passion, he must lessen that happiness which he thinks already too sparingly bestowed.

Ibid. v. 3. p. 140.

No man past the middle point of life, can sit down to feast upon the pleasures of youth, without finding the banquet embittered by the cup of sorrow.

A few years make such havock in human generations, that we soon see ourselves deprived of those with whom we entered the world, and whom the participation of pleasures, or fatigues, had endeared to our remembrance. The man of enterprise recounts his adventures and expedients, but is forced, at the close of the relation, to pay a sigh to the names of those that contributed to his success. He that passes his life among the gayer part of mankind, has his remembrance stored with remarks and repartees of wits,

wits, whose sprightliness and merriment are now lost in perpetual silence. —The trader, whose industry has supplied the want of inheritance, repines in solitary plenty at the absence of companions, with whom he had planned out amusements for his latter years; and the scholar, whose merit, after a long series of efforts, raises him from obscurity, looks round in vain from his exaltation for his old friends, or enemies, whose applause, or mortification, would heighten his triumph.

Ibid. v. 4. p. 234.

Life, however short, is made still shorter by waste of time; and its progress towards happiness, though naturally slow, is yet retarded by unnecessary labour.

Idler, v. 2. p. 217.

Life consists not of a series of illustrious actions, or elegant enjoyments; the greater part of our time passes in compliance with necessities, in the performance of daily duties, in the removal of small inconveniences, in the procurement of petty pleasures; and we are well, or ill.

ill at ease, as the main stream of life glides on smoothly, or is ruffled by small obstacles and frequent interruption. In short, the true state of every nation is the state of common life.

Western Islands, p. 44.

If to have all that riches can purchase is to be rich, if to do all that can be done in a long time is to live long, he is equally a benefactor to mankind, who teaches them to protract the duration, or shorten the business of life.

Life of Barretier, p. 141.

M.

M I N D.

OF the powers of the mind, it is difficult to form an estimate. Many have excelled Milton in their first essays, who never rose to works like "*Paradise Lost*."

Life of Milton.

Those who look upon the *mind* to depend on the seasons, and suppose the intellect to be subject to periodical ebbs and flows, may justly be derided as intoxicated

toxicated by the fumes of a vain imagination. *Sapiens dominabitur astris*. The author that thinks himself *weather-bound*, will find, with a little help from hellebore, that he is only idle, or exhausted. But while this notion has possession of the head, it produces the inability which it supposes.

Ibid.

Another opinion (equally ridiculous) wanders about the world, and sometimes finds reception among wise men; an opinion that restrains the operation of the *mind to particular regions*, and supposes that a luckless mortal may be born in a degree of latitude too high, or too low, for wisdom, or for wit.

Ibid.

To see the *highest minds* occasionally levelled with the *meanest*, may produce some solace to the consciousness of weakness, and some mortification to the pride of wisdom.—But let it be remembered, that minds are not levelled in their *powers*, but when they are first levelled in their *desires*.

Life of Dryden.

PART II.

L

The

The natural flights of the human mind are not from pleasure to pleasure, but from hope to hope.

Rambler, v. 1. p. 8.

There seem to be some minds suited to *great*, and others to *little* employments; some formed to soar aloft, and others to grovel on the ground, and confine their regard to a narrow sphere. Of these, the one is always in danger of becoming useless by a daring negligence; the other, by a scrupulous solicitude:—The one collects many ideas, but confused and indistinct; the other is busied in minute accuracy, but without compass, and without dignity.

Ibid. p. 260.

There are some minds so fertile and comprehensive, that they can always feed reflection with new supplies, and suffer nothing from the preclusion of adventitious amusements; as some cities have, within their own walls, enclosed ground enough to feed their inhabitants in a siege.

Ibid. v. 3. p. 179.

Such

(III)

Such is the delight of mental superiority, that none on whom nature, or study, have conferred it, would purchase the gifts of fortune by its loss.

Ibid. p. 267.

Nothing produces more singularity of manners, and inconstancy of life, than the conflict of opposite vices in the same mind. He that uniformly pursues any purpose, whether good or bad, has a settled principle of action; and, as he may always find associates who are travelling the same way, is countenanced by example, and sheltered in the multitude: but a man actuated at once by different desires, must move in a direction peculiar to himself, and suffer that reproach which we are naturally inclined to bestow on those who deviate from the rest of the world, even without inquiring whether they are worse, or better.

Ibid. v. 4. p. 248.

To find the nearest way from truth to truth, or from purpose to effect; not to

L 2

use

use more instruments, where fewer will be sufficient; not to move by wheels and levers, what will give way to the naked hand, is the great proof of a healthful and vigorous mind, neither feeble with helpless ignorance, nor overburdened with unwieldy knowledge.

Idler, v. 2. p. 202.

PROGRESS OF THE MIND.

IF we consider the exercises of the human mind, it will be found, that in each part of life some particular faculty is more eminently employed. When the treasures of knowledge are first opened before us, while novelty blooms alike on either hand, and every thing equally unknown, and unexamined, seems of equal value, the power of the soul is principally exerted in a vivacious and desultory curiosity. She applies, by turns, to every object, enjoys it for a short time, and flies with equal ardour to another. She delights to catch up loose and unconnected ideas, but starts away from systems

systems and complications which would obstruct the rapidity of her transitions, and detain her long in the same pursuit.

When a number of distinct images are collected by these erratic and hasty surveys, the fancy is busied in arranging them, and combines them into pleasing pictures with more resemblance to the realities of life, as experience advances, and new observations rectify the former. While the judgement is yet uninformed, and unable to compare the draughts of fiction with their originals, we are delighted with improbable adventures, impracticable virtues, and inimitable characters: but, in proportion as we have more opportunities of acquainting ourselves with living nature, we are sooner disgusted with copies in which there appears no resemblance. We first discard absurdity and impossibility, then exact greater and greater degrees of probability, but at last become cold and insensible to the charms of falsehood, however specious; and, from the imitations of

truth, which are never perfect, transfer our affection to truth itself.

Now commences the ruin of judgement, or reason. We begin to find little pleasure but in comparing arguments, stating propositions, disentangling perplexities, clearing ambiguities, and deducing consequences. The painted vales of imagination are deserted, and our intellectual activity is exercised in winding through the labyrinths of fallacy, and toiling with firm and cautious steps up the narrow tracks of demonstration. Whatever may lull vigilance, or mislead attention, is contemptuously rejected, and every disguise in which error may be concealed, is carefully observed, 'till, by degrees, a certain number of incontestible or unsuspected propositions are established, and at last concatenated into arguments, or compacted into systems.

At length, weariness succeeds to labour, and the mind lies at ease in the contemplation of her own attainments, without any desire of new conquests, or
 excu-

excursions. This is the age of recollection and narrative. The opinions are settled, and the avenues of apprehension shut against any new intelligence: the days that are to follow must pass in the inculcation of precepts already collected, and assertions of tenets already received; nothing is henceforward so odious as opposition, so insolent as doubt, or so dangerous as novelty.

Rambler, vol. 3. p. 271, 272, & 273.

M A N.

THERE is an inequality happens to every *man*, in every mode of exertion, manual or mental. The mechanic cannot handle his hammer and his file, at all times, with equal dexterity; there are hours, he knows not why, *when his hand is out*.

Life of Milton.

There are *men* whose powers operate at leisure and in retirement, and whose intellectual vigour deserts them in conversation; whom merriment confuses,
and

and objection disconcerts ; whose bashfulness restrains their exertion, and suffers them not to speak till the time of speaking is past ; or whose attention to their own character makes them unwilling to utter, at hazard, what has not been considered, and cannot be recalled.

Life of Dryden.

There are some men who, in a great measure, supply the place of reading by gleaning from accidental intelligence, and various conversation ; by a quick apprehension, a judicious selection, and a happy memory ; by a keen appetite for knowledge, and a powerful digestion ; by a vigilance that permits nothing to pass without notice, and a habit of reflection that suffers nothing useful to be lost.

Ibid.

It is not sufficiently considered, that men more frequently require to be *re-minded* than *informed*.

Rambler, v. 1. p. 12.

It was said by *Cujacius*, that he never read more than one book, by which he
was

was not instructed: and he that shall enquire after virtue with ardour and attention, will seldom find a man by whose example, or sentiments, he may not be improved.

Ibid. vol. 4. p. 222.

Man is seldom willing to let fall the opinion of his own dignity. He is better content to want diligence than power, and sooner confesses the depravity of his will, than the imbecillity of his nature.

Idler, v. 2. p. 204.

Every man is obliged, by the Supreme Master of the universe, to improve all the opportunities of good which are afforded him, and to keep in continual activity such abilities as are bestowed upon him. But he has no reason to repine, though his abilities are small, and his opportunities few. He that has improved the virtue, or advanced the happiness, of one fellow-creature—he that has ascertained a single moral proposition, or added one useful experiment to natural knowledge—may be contented with
his

his own performance; and, with respect to mortals like himself, may demand, like Augustus, to be dismissed, at his departure, with applause.

Ibid. p. 205.

Man is made unwillingly acquainted with his own weakness; and meditation shews him only how little he can sustain, and how little he can perform.

Western Islands, p. 88.

Such seems to be the disposition of man, that whatever makes a distinction produces rivalry.

Ibid. p. 96.

There are men who are always busy, though no effects of their activity ever appear; and always eager, though they have nothing to gain.

Memoirs of the K. of Prussia, p. 95.

Every man's first cares are necessarily domestic.

Ibid. p. 102.

M O T I V E S.

NOTHING is more vain, than at a distant time to examine the motives of
discr-

discrimination and partiality; for the enquirer, having considered interest and policy, is obliged, at last, to omit more frequent and more active motives of human conduct; such as caprice, accident, and private affections.

Life of Roger Ascham, p. 248.

M I R T H.

REAL mirth must be always natural; and nature is uniform—Men have been wise in different modes, but they have always laughed the same way.

Life of Cowley.

The perverseness of mankind makes it often mischievous in men of eminence to give way to *merriment*—The idle and the illiterate will often shelter themselves under what they say in those moments.

Life of Blackmore.

M E T H O D.

AS the end of method is perspicuity, that series is sufficiently regular that avoids obscurity; and where there is no
obscurity,

obscurity, it will not be difficult to discover method.

Life of Pope.

MEMORY.

MEMORY is the purveyor of reason, the power which places those images before the mind, upon which the judgment is to be exercised, and which treasures up the determinations that are once passed, as the rules of future action, or grounds of subsequent conclusions.

Rambler, v. 1. p. 148.

The two offices of memory are *collection* and *distribution*. By one, images are accumulated, and by the other, produced for use. Collection is always the employment of our first years, and distribution commonly that of our advanced age.

Idler, v. 1. p. 246.

MAXIMS.

THERE are *maxims* treasured up in the mind rather for shew than use, and operate very little upon a man's conduct,
however

however elegantly he might sometimes explain, or however forcibly he might inculcate them.

Life of Savage.

OLD MAIDS.

OLD MAIDS seldom give those that frequent their conversation any exalted notions of the blessings of liberty; for, whether it be that they are angry to see with what inconsiderate eagerness other heedless females rush into slavery, or with what absurd vanity the married ladies boast the change of their condition, and condemn the heroines who endeavour to assert the natural dignity of their sex—whether they are conscious that, like barren countries, they are free only because they were never thought to deserve the trouble of a conquest, or imagine that their sincerity is not always unsuspected, when they declare their contempt of men—it is certain that they generally appear to have some great and incessant cause of uneasiness, and that many of them have been at last per-

PART II.

M

suaded,

suaded, by *powerful rhetoricians*, to try the life which they had so long condemned, and put on the bridal ornaments at a time when they least became them.

Rambler, vol. i. p. 236.

MARRIAGE.

IT is not likely that the marriage state is eminently miserable; since we see such numbers, whom the death of their partners has set free from it, entering it again.

Ibid. p. 273.

The happiness of some marriages is celebrated by their neighbours, because the married couple happen to grow rich by parsimony, to keep quiet by insensibility, and agree to eat and sleep together.

Ibid. vol. 4. p. 42.

A certain dissimilitude of habitudes and sentiments, as leaves each some peculiar advantages, and affords that *concordia discors*, that suitable disagreement, is

is always necessary to happy marriages. Such reasonings, though often formed upon different views, terminate generally in the same conclusion. Such thoughts, like rivulets issuing from distant springs, are each impregnated in its course with various mixtures, and tinged by infusions unknown to the other, yet at last easily unite into one stream, and purify themselves by the gentle effervescence of contrary qualities.

Ibid. p. 43.

To die with husbands, or to live without them, are the two extremes which the *prudence* and *moderation* of *European ladies* have in all ages equally declined.

Idler, v. 2. p. 198.

Most people marry upon mingled motives, between *convenience* and *inclination*.

Life of Sir T. Browne, p. 262.

MODERATION.

MODERATION is commonly firm; and firmness is commonly successful.

Falkland Islands, p. 32.

It was one of the maxims of the Spartans, not to press upon a flying army; and therefore their enemies were always ready to quit the field, because they knew the danger was only in opposing.

Letter to Douglass, p. 3.

N.

NARRATION.

NOTHING can be more disgusting than a narrative spangled with conceits; and conceits are all that some narratives supply.

Life of Cowley.

Every one has so often detected the fallaciousness of hope, and the inconvenience of teaching himself to expect what a thousand accidents may preclude, that, when time has abated the confidence with which youth rushes out to take possession of the world, we endeavour, or wish, to find entertainment in the review of life, and to repose on real facts, and certain experience.

experience. This is, perhaps, one reason, among many, why age delights in narratives.

Rambler, v. 4. p. 232.

N O T E S.

NOTES to a literary work are often necessary; but they are necessary evils. Parts are not to be examined, till the whole has been surveyed: there is a kind of intellectual remoteness necessary for the comprehension of any great work in its full design, and its true proportions; a close approach shews the smaller niceties, but the beauty of the whole is discerned no longer.

Preface to Shakespeare, p. 148.

N A T I O N S.

NATIONS have changed their characters; slavery is now no where more patiently endured than in countries once inhabited by the zealots of liberty.

Idler, v. 1. p. 60.

Such is the diligence with which, in nations completely civilized, one part of mankind labours for another, that wants are supplied faster than they can be formed, and the idle and luxurious find life flagrant, for want of some desire to keep it in motion. This species of distress furnishes a new set of occupations; and multitudes are busied, from day to day, in finding the rich and the fortunate something to do.

Ibid. p. 166.

It is, perhaps, the character of the English nation, to despise trifles.

Ibid. vol. 2. p. 216.

All nations whose power has been exerted on the ocean, have fixed colonies in remote parts of the world; and while those colonies subsisted, navigation, if it did not increase, was always preserved from total decay.

Political State of Great-Britain in 1756, p. 48.

It is ridiculous to imagine that the friendship of nations, whether civil or barbarous, can be gained, and kept, but
by

by *kind treatment* : and, surely, they who intrude *uncalled* upon the country of a distant people, ought to consider the natives as worthy of common kindness.

Ibid. p. 56.

It is observable, that most nations amongst whom the use of cloaths is unknown, paint their bodies. Such was the practice of the first inhabitants of our own country ; and from this custom did our earliest enemies, the Picts, owe their denomination. This practice contributes in some degree to defend them from the injuries of winter, and, in those climates where little evaporates by the pores, may be used with no great inconvenience : but in hot countries, where perspiration is in a great degree necessary, the natives only use unction to preserve them from the other extreme of weather. So well do either reason or experience supply the place of science in savage countries.

Life of Drake, p. 202.

It is observed, that among the natives of England is to be found a greater variety

riety of humour than in any other country.

Origin and Importance of Fugitive Pieces, p. 3.

NOVELTY.

Every novelty appears more wonderful, as it is more remote from any thing with which experience or testimony have hitherto acquainted us; and if it passes further beyond the notions that we have been accustomed to form, it becomes at last incredible.

Idler, v. 2. p. 195.

NUMBERS.

TO count, is a modern practice: the ancient method was, to guess; and when numbers are guessed, they are always magnified.

Western Islands, p. 227.

O.

OPINION.

TO think differently, at different times, of poetical merit, may be easily allowed.

Such

Such opinions are often admitted, and dismissed, without nice examination. Who is there that has not found reason for changing his mind about questions of greater importance?

Life of Savage.

When an opinion, to which there is no temptation of interest, spreads wide, and continues long, it may be reasonably presumed to have been infused by nature, or dictated by reason.

Idler, v. 1. p. 290.

OBLIGATION.

TO be obliged is to be in some respect inferior to another, and few willingly indulge the memory of an action which raises one whom they have always been accustomed to think below them, but satisfy themselves with faint praise, and penurious payment, and then drive it from their own minds, and endeavour to conceal it from the knowledge of others.

Rambler, v. 4. p. 37.

O B.

OBSERVATION.

AN observer, deeply impressed by any remarkable spectacle, does not suppose that the traces will soon vanish from his mind, and having commonly no great convenience for writing, defers the description to a time of more leisure and better accommodation. But he who has not made the experiment, or who is not accustomed to require rigorous accuracy from himself, will scarcely believe how much a few hours take from certainty of knowledge and distinctness of imagery; how the succession of objects will be broken, how separate parts will be confused, and how many particular features and discriminations will be compressed into one gross and general idea.

Western Islands, p. 343.

P.

PAIN.

OUR sense is so much stronger of what we suffer, than of what we enjoy,
that

that the ideas of pain predominate in almost every mind. What is recollection, but a revival of vexation; or history, but a record of wars, treasons, and calamities? Death, which is considered as the greatest evil, happens to all: the greatest good, be it what it will, is the lot but of a part.

Western Islands, p. 250.

POVERTY.

THE poor are insensible of many little vexations which sometimes imbitter the possessions, and pollute the enjoyments, of the rich. They are not pained by casual incivility, or mortified by the mutilation of a compliment: but this happiness is like that of a malefactor, who ceases to feel the cords that bind him when the pincers are tearing his flesh.

Review of the Origin of Evil, p. 10.

Some men are poor by their own faults; some by the fault of others.

Life of Roger Ascham, p. 252.

Many men are made the poorer by opulence.

Life of Sir T. Browne, p. 254.

P L A Y E R.

A PUBLIC performer is so much in the power of spectators, that all unnecessary severity is restrained by that general law of humanity which forbids us to be cruel where there is nothing to be feared.

Idler, v. 1. p. 138.

In every new performer, something must be pardoned. No man can, by any force of resolution, secure to himself the full possession of his powers, under the eye of a large assembly. Variation of gesture, and flexion of voice, are to be obtained only by experience.

Ibid.

P A I N T I N G.

AN historical painter must have an action not successive, but instantaneous; for the time of a picture is a single moment.

Ibid. p. 252.

Though genius is chiefly exerted in historical pictures, and the art of the painter of portraits is often lost in the
obscurity

obscurity of his subject. Yet it is in painting as in life, what is greatest is not always best. I should grieve to see *Reynolds* transfer to heroes and to goddesses, to empty splendour and to airy fiction, that art which is now employed in diffusing friendship, in reviving tenderness, in quickening the affections of the absent, and continuing the presence of the dead.

Ibid. p. 251.

PROVIDENCE.

If the extent of the human view could comprehend the whole frame of the universe, perhaps it would be found invariably true, that Providence has given that in greatest plenty, which the condition of life makes of greatest use; and that nothing is penuriously imparted, or placed far from the reach of men, of which a more liberal distribution, or more easy acquisition, would increase real and rational felicity.

Ibid. p. 207.

P R A C T I C E.

UNIFORMITY of practice seldom continues long without good reason.

Western Islands, p. 361.

P A T R I O T.

THE frowns of a prince, and the loss of a pension, have been found of wonderful efficacy to abstract men's thoughts from the present time, and fill them with zeal for the liberty and welfare of ages to come.

Marmor Norfolciense, p. 21.

P O E T S A N D P O E T R Y.

Poets are scarce thought *freemen* of their company, without paying some *duties*, or obliging themselves to be true to love.

Life of Cowley.

The man that sits down to suppose himself charged with treason, or speculation, and heats his mind by an elaborate purgation of his character from crimes which

which he never was within the possibility of committing, differs only by the *infrequency of his folly* from the poet who praises beauty which he never saw, complains of jealousy which he never felt, supposes himself sometimes invited, and sometimes forsaken, fatigues his fancy, and ransacks his memory for images which may exhibit the gaiety of hope, or the gloominess of despair, and dresses his imaginary Chloris, or Phillis, sometimes in flowers fading as her beauty, and sometimes in gems lasting as her virtues.

Ibid.

One of the greatest sources of poetical delight is description, or the powers of presenting pictures to the mind.

Ibid.

Waller's opinion concerning the duty of a poet was—"That he should blot from his works any line that did not contain some motive to virtue."

Life of Waller.

It is in vain for those who borrow too many of their sentiments and illustrations from the old mythology, to plead the example of the ancient poets. The deities which they produced so frequently were considered as realities, so far as to be received by the imagination, whatever sober reason might then determine. But of these images time has tarnished the splendor. A fiction not only detected, but despised, can never afford a solid basis to any position, though sometimes it may furnish a transient allusion, or slight illustration. No modern monarch can be much exalted by hearing, that as Hercules has had his *club*, he has his *navy*.

Ibid.

Those who admire the beauties of a great poet, sometimes force their own judgement into a false approbation of his little pieces, and prevail upon themselves to think that admirable which is only singular. All that short compositions can commonly attain is neatness and elegance.

Life of Milton.

Bossu is of opinion, that the poet's first work is to find a *moral*, which his fable is afterwards to illustrate and establish.

Ibid.

Pleasure and terror are indeed the genuine sources of poetry; but poetical pleasure must be such as human imagination can at least conceive, and poetical terror such as human strength and fortitude may combat.

Ibid.

In every work one part must be for the sake of others; a palace must have its passages; a *poem* must have transitions. It is no more to be required that wit should be always blazing, than that the sun should stand at noon. In a great work there is a vicissitude of luminous and opaque parts, as there is in the world a succession of day and night.

Ibid.

The *occasional poet* is circumscribed by the narrowness of his subject. Whatever can happen to a man has happened
so

so often, that little remains for fancy and invention. Not only matter, but time is wanting. The poem must not be delayed 'till the occasion is forgotten. Occasional compositions may however secure to a writer the praise both of learning and facility; for they cannot be the effect of long study, and must be furnished immediately from the treasures of the mind.

Life of Dryden.

Knowledge of the subject is to a poet what materials are to the architect.

Ibid.

Local poetry is a species of composition, of which the fundamental subject is some particular landscape to be poetically described, with the addition of such embellishments as may be supplied by historical retrospection, or incidental meditation. Sir John Denham's *Cooper's Hill* appears to claim the originality of this kind of poetry among us.

Life of Denham.

A poem

A poem frigidly didactic without rhyme is so near to prose, that the reader only scorns it for pretending to be verse.

Life of Roscommon.

Those performances which strike with wonder, are combinations of skilful genius with happy casualty.

Life of Pope.

As men are often esteemed who cannot be loved, so the poetry of some writers may sometimes extort praise when it gives little pleasure.

Life of Collins.

For the same reason that *pastoral* poetry was the first employment of the human imagination, it is generally the first literary amusement of our minds.

Rambler, v. 1. p. 218.

The occasions on which *pastoral* poetry can be properly produced, are few, and general. The state of a man confined to the employments and pleasures of the country, is so little diversified,
and

and exposed to so few of those accidents which produce perplexities, terrors, and surprises, in more complicated transactions, that he can be shewn but seldom in such circumstances as attract curiosity. His ambition is without policy, and his love without intrigue. He has no complaints to make of his rival, but that he is richer than himself; nor any disasters to lament, but a cruel mistress, or a bad harvest.

Ibid. p. 220.

If we search the writings of Virgil, for the true definition of a *pastoral*, it will be found "A poem in which any action, or passion, is represented by its effects upon a country life."

Ibid. p. 224.

Every other power by which the understanding is enlightened, or the imagination enchanted, may be exercised in prose. But the poet has this peculiar superiority, that to all the powers which the perfection of every other composition can require, he adds the faculty of
joining

joining music with reason, and of acting at once upon the senses and the passions.

Ibid. v. 2. p. 184.

Easy poetry is that in which natural thoughts are expressed, without violence to the language. Any epithet which can be ejected without diminution of the sense, any curious iteration of the same word, and all unusual, though not ungrammatical structure of speech, destroy the grace of easy poetry.

Idler, v. 2. p. 136.

It is the prerogative of *easy poetry*, to be understood as long as the language lasts; but modes of speech, which owe their prevalence only to modish folly, or to the eminence of those that use them, die away with their inventors; and their meaning, in a few years, is no longer known.

Ibid. p. 139.

Easy poetry, though it excludes pomp, will admit greatness.

Ibid.

The

The poets, from the time of Dryden, have gradually advanced in *embellishment*, and consequently departed from simplicity and ease.

Ibid. p. 140.

LITERARY PUBLICATIONS.

IF nothing may be published but what *civil authority* shall have previously approved, *power* must always be the *standard of truth*; if every dreamer of innovations may propagate his projects, there can be no settlement; if every murmurer at government may diffuse discontent, there can be no peace; and if every sceptic in theology may teach his follies, there can be no religion. The remedy against these evils is to punish the authors; for it is yet allowed, that every society may punish, though not prevent, the publication of opinions which that society shall think pernicious. But this punishment, though it may crush the author, promotes the book; and it seems not more reasonable to leave the right of printing unrestrained, because writers
may

may be afterwards censured, than it would be to sleep with doors unbolted, because by our laws we can hang a thief.

Life of Milton.

PERIODICAL PUBLICATIONS.

HE that condemns himself to compose on a *stated day*, will often bring to his task an attention dissipated, a memory embarrassed, an imagination overwhelmed, a mind distracted with anxieties, a body languishing with disease. He will labour on a barren topic, 'till it is too late to change it; or, in the ardour of invention, diffuse his thoughts into wild exuberance, which the pressing hour of publication cannot suffer judgment to examine, or reduce.

Rambler, v. 4. p. 262.

OCCASIONAL PUBLICATIONS.

THERE is, perhaps, no nation in which it is so necessary as in our own, to assemble, from time to time, the small tracts,

tracts, and fugitive pieces, which are occasionally published; for, beside the general subjects of inquiry which are cultivated by us in common with every other learned nation, our constitution, in church and state, naturally gives birth to a multitude of performances, which would either not have been written, or could not have been made public, in any other place.

Origin and Importance of Fugitive Pieces, p. 1.

PEEVISHNESS.

SUCH is the consequence of peevishness, it can be borne only when it is despised.

Rambler, v. 2. p. 117.

He that resigns his peace to little casualties, and suffers the course of his life to be interrupted by fortuitous inadvertencies, or offences, delivers up himself to the direction of the wind, and loses all that constancy, and equanimity, which constitute the chief praise of a wise man.

Ibid. v. 3. p. 41.

PLEA-

P L E A S U R E.

THE merit of pleasing must be estimated by the means. Favour is not always gained by good actions, or laudable qualities. Caresses and preferments are often bestowed on the auxiliaries of vice, the procurers of pleasure, or the flatterers of vanity.

Life of Dryden.

Men may be convinced, but they cannot be *pleased* against their will. But though taste is obstinate, it is very variable, and time often prevails, when arguments have failed.

Life of Congreve.

Pleasure is only received, when we believe that we give it in return.

Rambler, v. 2. p. 90.

Pleasure is seldom such as it appears to others, nor often such as we represent it to ourselves.

Idler, v. 1. p. 99.

It is an unhappy state, in which danger is hid under pleasure.

Preface to Shakespeare, p. 146.

PART II.

O

Pleasure

Pleasure in itself harmless, may become mischievous, by endearing us to a state which we know to be transient and probatory. Self-denial is no virtue in itself; nor is it of any other use, than as it disengages us from the allurements of sense. In the state of future perfection, to which we all aspire, there will be pleasure without danger, and security without restraint.

Prince of Abyssinia.

P U B L I C.

WHATEVER is found to gratify the public, will be multiplied by the emulation of venders beyond necessity or use. This plenty, indeed, produces cheapness; but cheapness always ends in negligence and depravation.

Idler, v. 1. p. 36.

Every man is taught to consider his own happiness as combined with the public prosperity, and to think himself great and powerful in proportion to the greatness and power of his country.

Taxation no Tyranny, p. 19.

PAS-

P A S S I O N.

REAL passion runs not after remote allusions, and obscure opinions. Where there is leisure for *fiction*, there is little grief.

Life of Milton.

Of any passion *innate*, and *irresistible*, the existence may reasonably be doubted. Human characters are by no means constant; men change, by change of place—of fortune—of acquaintance; he who is at one time a lover of pleasure, is at another a lover of money.

Life of Pope.

It is the fate of almost every passion, when it has passed the bounds which nature prescribes, to counteract its own purpose. Too much rage hinders the warrior from circumspection; too much eagerness of profit hurts the credit of the trader; and too much ardour takes away from the lover that easiness of address with which ladies are delighted.

Rambler, v. 1. p. 320.

PROGRESS OF THE PASSIONS.

THE passions usurp the separate command of the successive periods of life. To the happiness of our first years, nothing more seems necessary than freedom from restraint. Every man may remember, that if he was left to himself, and indulged in the disposal of his own time, he was once content without the super-addition of any actual pleasure.

The new world is in itself a banquet, and 'till we have exhausted the freshness of life, we have always about us sufficient gratification. The sunshine quickens us to play, and the shade invites us to sleep.

But we soon become unsatisfied with negative felicity, and are solicited by our senses and appetites to more powerful delights, as the taste of him who has satisfied his hunger must be excited by artificial stimulations. The simplicity of natural amusements is now passed, and art and contrivance must improve our pleasures; but in time, art, like nature,

is exhausted, and the senses can no longer supply the cravings of the intellect.

The attention is then transferred from pleasure to interest, in which pleasure is perhaps included, though diffused to a wider extent, and protracted through new gradations. Nothing now dances before the eyes but wealth and power, nor rings in the ear but the voice of fame: wealth, to which, however variously denominated, every man at some time or other aspires; power, which all wish to obtain within their circle of action; and fame, which no man, however high or mean, however wise or ignorant, was yet able to despise. Now prudence and foresight exert their influence. No hour is devoted wholly to any present enjoyment, no act or purpose terminates in itself, but every motion is referred to some distant end; the accomplishment of one design begins another, and the ultimate wish is always pushed off to its former distance.

At length fame is observed to be uncertain, and power to be dangerous. The man whose vigour and alacrity begin to forsake him, by degrees contracts his designs, remits his former multiplicity of pursuits, and extends no longer his regard to any other honour than the reputation of wealth, or any other influence than his power. Avarice is generally the last passion of those lives, of which the first part has been squandered in pleasure, and the second in ambition. He that sinks under the fatigue of getting wealth, lulls his age with the milder business of saving it.

Rambler, v. 3. p. 273, & 274.

P R A I S E.

MEN are seldom satisfied with praise, introduced, or followed, by any mention of defect.

Life of Pope.

Some are lavish of praise, because they hope to be repaid.

Rambler, v. 2. p. 230.

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To scatter praise, or blame, without regard to justice, is to destroy the distinction of good and evil. Many have no other test of actions than general opinion; and all are so influenced by a sense of reputation, that they are often restrained by fear of reproach, and excited by hope of honour, when other principles have lost their power.

Ibid. v. 3. p. 181.

P O L I T I C S.

IT is not to be expected that physical and political truth should meet with equal acceptance, or gain ground upon the world with equal facility. The notions of the naturalist find mankind in a state of neutrality, or, at worst, have nothing to encounter but prejudice and vanity; prejudice without malignity, and vanity without interest. But the politician's improvements are opposed by every passion that can exclude conviction, or suppress it; by ambition, by avarice,

avarice, by hope, and by terrour, by public faction, and private animosity.

Falfe Alarm, p. 4.

POLITENESS.

POLITENESS is one of those advantages which we never estimate rightly, but by the inconvenience of its loss. Its influence upon the manners is constant and uniform, so that, like an equal motion, it escapes perception. The circumstances of every action are so adjusted to each other, that we do not see where any error could have been committed, and rather acquiesce in its propriety, than admire its exactness.

Rambler, v. 2. p. 261.

The true effect of genuine politeness seems to be rather *ease*, than *pleasure*. The power of delighting must be conferred by nature, and cannot be delivered by precept, or obtained by imitation; but though it be the privilege of a very small number to ravish and to charm, every man may hope, by rules
and

and caution, not to give pain, and may, therefore, by the help of good breeding, enjoy the kindness of mankind, though he should have no claim to higher distinctions.

Ibid.

When the pale of ceremony is once broken, rudeness and insult soon enter the breach.

Ibid. v. 4. p. 23.

P A T I E N C E.

IN calamities which operate chiefly on our passions, such as diminution of fortune, loss of friends, or declension of character, the chief danger of impatience is upon the first attack, and many expedients have been contrived by which the blow might be broken. Of these, the most general precept is, not to take pleasure in any thing of which it is not in our power to secure the possession to ourselves. This counsel, when we consider the enjoyment of any terrestrial advantage, as opposite to a constant and habitual solicitude for future felicity, is undoubt-

undoubtedly just, and delivered by that authority which cannot be disputed; but, in any other sense, is it not like advice not to walk, lest we should stumble, or not to see, lest our eyes should light upon deformity?

It seems reasonable to enjoy blessings with confidence, as well as to resign them with submission; and to hope for the continuance of good which we possess without insolence, or voluptuousness, as for the restitution of that which we lose, without despondency, or murmurs.

Rambler, v. 1. p. 197.

The chief security against the fruitless anguish of impatience, must arise from frequent reflection on the wisdom and goodness of the God of Nature, in whose hands are riches and poverty, honour and disgrace, pleasure and pain, and life and death. A settled conviction of the tendency of every thing to our good, and of the possibility of turning miseries into happiness, by receiving them rightly, will incline us *to bless the name of the Lord, whether he gives, or takes away.*

Ibid. p. 198.

The uncivilized, in all countries, have patience proportionate to their unskilfulness, and are content to attain their end by very tedious methods.

Western Islands, p. 161.

PRECIPITANCY.

HE that too early aspires to honours must resolve to encounter, not only the opposition of interest, but the malignity of envy. He that is too eager to be rich, generally endangers his fortune in wild adventures and uncertain projects; and he that hastens too speedily to reputation, often raises his character by artifices and fallacies, decks himself in colours which quickly fade, or in plumes which accident may shake off, or competition pluck away.

Rambler, v. 3. p. 33.

PLAGIARISM.

WHEN the excellence of a new composition can no longer be contested, and malice is compelled to give way to the unanimity

unanimity of applause, there is yet this one expedient to be tried—the *charge of plagiarism*. By this, the author may be degraded, though his work be revered; and the excellence which we cannot obscure, may be set at such a distance as not to overpower our fainter lustre.

Ibid. p. 224.

The author who imitates his predecessors, only by furnishing himself with thoughts and elegancies out of the same general magazine of literature, can with little more propriety be reproached as a *plagiary*, than the architect can be censured as a mean copier of Angelo, or Wren, because he digs his marble from the same quarry, squares his stones by the same art, and unites them in columns of the same orders.

Ibid. p. 225.

P O W E R.

POWER and superiority are so flattering and delightful, that, fraught with temptation, and exposed to danger, as they

they are, scarcely any virtue is so cautious, or any prudence so timorous, as to decline them. Even those that have most reverence for the laws of right, are pleased with shewing, that not *fear*, but *choice*, regulates their behaviour; and would be thought to comply, rather than obey. We love to overlook the boundaries which we do not wish to pass; and, as the Roman satyrift remarks, " he that has no design to take the life of another, is yet glad to have it in his hands."

Ibid. p. 48.

PHILOSOPHY.

THE antidotes with which philosophy has medicated the cup of life, though they cannot give it salubrity and sweetness, have at least allayed its bitterness, and contempered its malignity; the balm which she drops upon the wounds of the mind, abates their pain, though it cannot heal them.

Ibid. p. 265.

PART II.

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P R O M I S E.

EVERY scholar knows the opinion of Horace concerning those that open their undertakings with magnificent promises; but every man should know the dictates of common sense and common honesty, names of greater antiquity than that of Horace, who direct, that *no man should promise what he cannot perform.*

Review of the Memoirs of the Court of Augustus, p. 2.

Q.

R.

R H Y M E.

RHYME, says Milton, and says truly, is *no necessary adjunct of true poetry.* But, perhaps, of poetry, as a mental operation, metre or music is no necessary adjunct; it is, however, by the music of metre that poetry has been discriminated
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in all languages; and in languages melodiously constructed, by a due proportion of long and short syllables, metre is sufficient. But one language cannot communicate its rules to another. Where metre is scanty and imperfect, some help is necessary. The music of the English heroic line strikes the ear so faintly, that it is easily lost, unless all the syllables of every line co-operate together. This co-operation can be only obtained by the preservation of every verse, unmingled with another, as a distinct system of sounds; and this distinctness is obtained, and preserved, by the *artifice of rhyme*.

Life of Milton.

To attempt any further improvement of *versification*, beyond what Pope has given us in his translation of Homer's Iliad, will be dangerous. Art and diligence have now done their best; and what shall be added, will be the effort of tedious toil, and needless curiosity.

Life of Pope.

R H E T O R I C I A N .

THERE is no credit due to a rhetorician's account either of good or evil.

Life of Roger Ascham, p. 247.

R I C H E S .

IT is surely very narrow policy that supposes money to be the chief good.

Life of Milton.

It is not hard to discover, that riches always procure protection for themselves; that they dazzle the eyes of enquiry, divert the celerity of pursuit, or appease the ferocity of vengeance. When any man is incontestably known to have large possessions, very few think it requisite to enquire by what practices they were obtained: the resentment of mankind rages only against the struggles of feeble and timorous corruption; but when it has surmounted the first opposition, it is afterwards supported by favour, and animated by applause.

Rambler, v. 3. p. 154.

Money,

Money, in whatever hands, will confer power. Distress will fly to immediate refuge, without much consideration of remote consequences.

Ibid. p. 222.

Though the rich very rarely desire to be thought poor, the poor are strongly tempted to assume the appearance of wealth.

Idler, v. 2. p. 115.

One cause, which is not always observed, of the insufficiency of riches, is, that they very seldom make their owner rich. To be rich, is to have more than is desired, and more than is wanted; to have something which may be spent without reluctance, and scattered without care; with which the sudden demands of desire may be gratified, the casual freaks of fancy indulged, or the unexpected opportunities of benevolence improved.

Ibid. p. 116.

When the power of birth and station ceases, no hope remains but from the prevalence of money.

Western Islands, p. 216.

Money confounds subordination, by overpowering the distinctions of rank and birth; and weakens authority, by supplying power of resistance, or expedients for escape.

Ibid. p. 263.

Nothing is more uncertain than the estimation of wealth by denominated money. The precious metals never retain long the same proportion to real commodities, and the same names in different ages do not imply the same quantity of metal; so that it is equally difficult to know how much money was contained in any nominal sum, and to find what any supposed quantity of gold, or silver, would purchase; both which are necessary to the commensuration of money, or the adjustment of proportion between the same sums at different periods of time. Bread-corn is the most certain standard of the necessaries of life.

Life of Roger Ascham, p. 243.

REFLECTION.

THE remembrance of a crime committed

mitted in vain, has been considered as the most painful of all reflections.

Life of Pope.

REPROOF.

REPROOF should not exhaust its power upon petty failings; let it watch diligently against the incursion of vice, and leave foppery and futility to die of themselves.

Idler, vol. 1. p. 141.

R E L I G I O N.

THE great task of him who conducts his life by the precepts of *religion*, is to make the future predominate over the present, to impress upon his mind so strong a sense of the importance of obedience to the divine will, of the value of the reward promised to virtue, and the terrors of the punishment denounced against crimes, as may overbear all the temptations which temporal hope, or fear, can bring in his way, and enable him to bid equal defiance to joy and sorrow, to turn away at one time from the allurements

ments of ambition, and push forward at another against the threats of calamity.

Rambler, v. 1. p. 38.

A man who has once settled his religious opinions, does not love to have the tranquillity of his conviction disturbed.

Western Islands, p. 280.

Men may differ from each other in many religious opinions, yet all may retain the essentials of christianity; men may sometimes eagerly dispute, and yet not differ much from one another. The rigorous persecutors of error should therefore enlighten their zeal with knowledge, and temper their orthodoxy with charity; that charity, without which, orthodoxy is vain; that charity "that thinketh no evil," but "hopeth all things, and endureth all things."

Life of Sir Tho. Browne, p. 284.

R U L E S.

RULES may obviate faults, but can never confer beauties.

Idler, v. 2. p. 26.

CHA-

CHARACTER OF THE ANCIENT
ROMANS.

WHILE they were poor, *they robbed mankind*; and as soon as they became rich, *they robbed one another*.

Review of the Memoirs of the Court of Augustus, p 6;

RESOLUTION.

MOST men may review all the lives that have passed within their observation, without remembering one efficacious resolution, or being able to tell a single instance of a course of practice suddenly changed, in consequence of a change of opinion, or an establishment of determination. Many, indeed, alter their conduct, and are not at fifty, what they were at thirty; but they commonly varied imperceptibly from themselves, followed the train of external causes, and rather suffered reformation than made it.

Idler, v. I. p. 151.

RESENT-

R E S E N T M E N T.

RESENTMENT is an union of sorrow with malignity ; a combination of a passion which all endeavour to avoid, with a passion which all concur to detest. The man who retires to meditate mischief, and to exasperate his own rage ; whose thoughts are employed only on means of distress, and contrivances of ruin ; whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings, among those who are guilty without reward, who have neither the gladness of prosperity, nor the calm of innocence.

Rambler, v. 4. p. 137.

R I G H T.

THE utmost exertion of right is always invidious ; and where claims are not easily determinable, is always dangerous.

Falkland Islands, p. 59.

S. STUDY.

S.

S T U D Y.

THE predominance of a favourite study, affects all subordinate operations of the intellect.

Life of Cowley.

S E C R E C Y.

THE vanity of being known to be trusted with a secret, is generally one of the chief motives to disclose it; for, however absurd it may be thought to boast an honour by an act which shews that it was conferred without merit, yet most men seem rather inclined to confess the want of virtue than of importance, and more willingly shew their influence, though at the expence of their probity, than glide through life with no other pleasure than the private consciousness of fidelity, which, while it is preserved, must

must be without praise, except from the single person who tries and knows it.

Rambler, v. i. p. 75.

The whole doctrine, as well as the practice of secrecy is so perplexing and dangerous, that next to him who is compelled to trust, that man is unhappy who is *chosen to be trusted*; for he is often involved in scruples, without the liberty of calling in the help of any other understanding; he is frequently drawn into guilt, under the appearance of friendship and honesty; and sometimes subjected to suspicion, by the treachery of others, who are engaged without his knowledge in the same schemes: for he that has *one* confident, has generally *more*; and when he is, at last, betrayed, is in doubt on whom he shall fix the crime.

Ibid. p. 79.

The rules that may be proposed concerning secrecy, and which it is not safe to deviate from, without long and exact deliberation, are,

First, *Never to solicit the knowledge of a secret—nor willingly, nor without many limitations,*

mitations, accept such confidence, when it is offered.

Second, when a secret is once admitted, to consider the trust as of a very high nature, *important as society*—and *sacred as truth*—and therefore not to be violated for *any incidental convenience*, or *slight appearance of contrary fitness*.

Ibid. p. 80.

SCRIPTURE.

ALL *amplification of sacred history* is *frivolous* and *vain*; all addition to that which is already sufficient for the purposes of religion, seems not only *useless*, but in some degree *profane*.

Life of Cowley.

SEASONS.

IT is observed by *Milton*, that he who neglects to visit the country in *spring*, and rejects the pleasures that are then in their first bloom and fragrance, is guilty of “*sullenness against nature*.” If we allot different duties to different seasons,

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He may be charged with equal disobedience to the voice of nature, who looks on the bleak hills, and leafless woods, without seriousness and awe. Spring is the season of gaiety, and winter of terror. In spring, the heart of tranquillity dances to the melody of the groves, and the eye of benevolence sparkles at the sight of happiness and plenty; in the winter, compassion melts at universal calamity, and the tear of softness starts at the wailings of hunger, and the cries of creation in distress.

Rambler, v. 2. p. 149.

SUBLIMITY.

SUBLIMITY is produced by *aggregation*, and *littleness* by *dispersion*.—Great thoughts are always general, and consist in positions not limited by exceptions, and in descriptions not descending to minuteness.

Life of Cowley.

SCIENCE.

S C I E N C E.

DIVIDE and *conquer*, is a principle equally just in *science* as in policy.

Rambler, v. 3. p. 187.

Every science has its difficulties which yet call for solution, before we attempt new systems of knowledge; as every country has its forests and marshes, which it would be wise to cultivate and drain, before distant colonies are projected as a necessary discharge of the exuberance of inhabitants.

Ibid. p. 292.

It is sometimes difficult to prove the principles of science, because notions cannot always be found more intelligible than those which are questioned.

Taxation no Tyranny, p. 1.

S T A T E S M E N.

I KNOW not whether Statesmen, and patrons, do not sometimes suffer more reproaches than they deserve from their dependants, and may not rather themselves complain that they are given up a prey

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to pretensions without merit, and to importunity without shame. The truth is, that the inconveniences of attendance are more lamented than felt. To the greater number, solicitation is its own reward : to be seen in good company, to talk of familiarities with men of power, to be able to tell the freshest news, to gratify an inferior circle with predictions of increase or decline of favour, and to be regarded as a candidate for high offices, are compensations more than equivalent to the delay of favours, which, perhaps, he that begs them has hardly confidence to expect.

Idler, v. 1. p. 79.

S T Y L E.

THERE is a mode of style for which the masters of oratory have not as yet found a name ; a style, by which the most evident truths are so obscured, that they can no longer be perceived, and the most familiar propositions so disguised, that they cannot be known. Every other kind of eloquence is the dress of sense,
but

out this is the mask by which a true master of his art will so effectually conceal it, that a man will as easily mistake his own positions, if he meets them thus transformed, as he may pass, in a masquerade, his nearest acquaintance.

Ibid. p. 203.

Few faults of style, whether real or imaginary, excite the malignity of a more numerous class of readers, than the use of hard words.—But words are only hard to those who do not understand them; and the critic ought always to inquire, whether he is incommoded by the fault of the writer, or by his own.

Ibid. v. 2, p. 96.

Every language of a learned nation necessarily divides itself into diction scholastic and popular, grave and familiar, elegant and gross; and, from a nice distinction of these different parts, arises a great part of the beauties of style.

Life of Dryden.

It is not easy to distinguish affectation from habit; he that has once studiously formed

formed a style, rarely writes afterwards with compleat ease.

Life of Pope.

SEPARATION.

THERE are few things not purely evil, of which we can say, without some emotion of uneasiness—" *This is the last.*" Those who never could agree together, shed tears when mutual discontent has determined them to final separation; of a place which has been frequently visited, though without pleasure, the *last look* is taken with heaviness of heart.

Idler, v. 2. p. 281.

T.

TRUTH.

TRUTH is the basis of all excellence.

Life of Cowley.

Truth is always truth, and reason is always reason; they have an intrinsic and unal-

unalterable value, and constitute that intellectual gold which defies destruction: but gold may be so concealed in baser matter, that only a chymist can recover it; sense may be so hidden in unrefined and plebeian words, that none but philosophers can distinguish it; and both may be so buried in impurities, as not to pay the cost of their extraction.

Ibid.

To doubt whether a man of eminence has told the *truth* about his own birth, is, in appearance, to be very deficient in candour; yet nobody can live long without knowing, that falsehoods of convenience or vanity, falsehoods from which no evil immediately visible ensues, except the general degradation of human testimony, are very lightly uttered, and, once uttered, are fullenly supported. Boileau, who desired to be thought a rigorous and steady moralist, having told a petty lie to Lewis XIV. continued it afterwards by false dates; thinking himself obliged, *in honour*, (says his admirer)

to

to maintain what, when he said it, was well received.

Life of Congreve.

It were doubtless to be wished, that truth and reason were universally prevalent; that every thing were esteemed according to its real value, and that men would secure themselves from being disappointed in their endeavours after happiness, by placing it only in virtue, which is always to be obtained. But, if adventitious and foreign pleasures must be pursued, it would be, perhaps, of some benefit, since that pursuit must frequently be fruitless, if it could be taught, that folly might be an antidote to folly, and one fallacy be obviated by another.

Life of Savage.

Where truth is sufficient to fill the mind, fiction is worse than useless; the counterfeit debases the genuine.

Life of Gray.

To the position of Tully, "that if virtue could be seen, she must be loved,"
may

may be added, that if TRUTH could be heard, she must be obeyed.

Rambler, v. 2. p. 194.

Truth finds an easy entrance into the mind, when she is introduced by desire, and attended by pleasure. But when she intrudes uncalled, and brings only fear and sorrow in her train, the passes of the intellect are barred against her by prejudice and passion; if she sometimes forces her way by the batteries of argument, she seldom long keeps possession of her conquests, but is ejected by some favoured enemy, or at best obtains only a nominal sovereignty, without influence, and without authority.

Ibid. v. 4. p. 29.

There are many truths which every human being acknowledges and forgets.

Idler, v. 1. p. 6.

Truth, when it is reduced to practice, easily becomes subject to caprice and imagination, and many particular acts will be wrong,

wrong, though their general principle be right.

Ibid. p. 291.

The most useful truths are always universal, and unconnected with accidents and customs.

Ibid. v. 2. p. 76.

Between falsehood and useless truth there is little difference. As gold, which he cannot spend, will make no man rich, so knowledge, which he cannot apply, will make no man wise.

Ibid. p. 179.

He that contradicts acknowledged truth, will always have an audience; he that vilifies established authority, will always find abettors.

Falkland Islands, p. 54.

There are truths, which, as they are always necessary, do not grow stale by repetition.

Review of the Origin of Evil, p. 17.

Truth is best supported by virtue.

Introduction to the Proceedings of the Committee for cloathing French Prisoners, p. 160.

THOUGHTS.

T H O U G H T S.

It is the odd fate of some thoughts, to be the *worse* for being *true*.

Life of Cowley.

Levity of thought naturally produces familiarity of language, and the familiar part of language continues long the same; the dialogue of Comedy, when it is transcribed from popular manners, and real life, is read from age to age with equal pleasure. The artifices of inversion, by which the established order of words is changed, or of innovation, by which *new words*, or *new meanings of words*, are introduced, is practised, not by those who talk to be understood, but by those who write to be admired.

Ibid.

Though we have many examples of people existing without thought, it is certainly a state not much to be desired. He that lives in torpid insensibility, wants nothing of a carcase but putrefaction. It is the part of every inhabitant

tant of the earth, to partake the pains and pleasures of his fellow beings; and, as in a road through a country desert and uniform, the traveller languishes for want of amusement, so the passage of life will be tedious and irksome to him who does not beguile it by diversified ideas.

Idler, v. 1. p. 136.

T R E A T I E S.

IN forming stipulations, the commissaries are often ignorant, and often negligent. They are sometimes weary with debate, and contract a tedious discussion into general terms, or refer it to a former treaty which was never understood. The weaker part is always afraid of requiring explanations, and the stronger always has an interest in leaving the question undecided. Thus will it happen, without great caution on either side, that after long treaties, solemnly ratified, the rights that had been disputed, are still equally open to controversy.

Observations on the State of Affairs, 1756, p. 21.

THEORY.

T H E O R Y.

IT is true, that of far the greater part of things, we must content ourselves with such knowledge as description may exhibit, or analogy supply; but it is true, likewise, that those ideas are always incomplete, and that, at least till we have compared them with *realities*, we do not know them to be just. As we see more, we become possessed of more certainties, and consequently gain more principles of reasoning, and found a wider basis of analogy.

Western Islands, p. 85.

T H I N G S.

THINGS may be not only too little, but too much known, to be happily illustrated. To explain, requires the use of terms less abstruse than that which is to be explained, and such terms cannot always be found; for, as nothing can be proved but by supposing something intuitively known, and evident without proof, so nothing can be defined but by

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the use of words too plain to admit a definition.

Preface to Johnson's Dictionary, p. 67.

T I M E.

TIME, amongst other injuries, diminishes the power of pleasing.

Rambler, v. 3. p. 216.

Time ought, above all other kinds of property, to be free from invasion; and yet there is no man who does not claim the power of wasting that time which is the right of others.

Idler, v. 1. p. 78.

Life is continually ravaged by invaders; one steals away an hour, and another a day; one conceals the robbery by hurrying us into business, another by lulling us with amusement: the depredation is continued through a thousand vicissitudes of tumult and tranquillity, till, having lost all, we can lose no more.

Ibid.

To put every man in possession of his own time, and rescue the day from a succession

cession of usurpers, is beyond hope; yet, perhaps, some stop might be put to this unmerciful persecution, if all would seriously reflect, that whoever pays a visit that is not desired, or talks longer than the hearer is willing to attend, is guilty of an injury which he cannot repair, and takes away that which he cannot give.

Ibid. p. 81.

Time, with all its celerity, moves slowly to him whose whole employment is to watch its flight.

Ibid. p. 118.

Time is, of all modes of existence, most obsequious to the imagination.

Preface to Shakespeare, p. 114.

TRAVELLING.

IT is by studying at home, that we must obtain the ability of travelling with intelligence and improvement.

Life of Gray.

T R A D E.

THE theory of trade is yet but little understood, and therefore the practice is

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often

often without real advantage to the public; but it might be carried on with more general success, if its principles were better considered.

Preface to the Preceptor, p. 77.

TIMIDITY.

TIMIDITY is a disease of the mind, more obstinate and fatal than presumption; as every experiment will teach presumption caution, and miscarriages will hourly shew that attempts are not always rewarded with success. But the timid man persuades himself that every impediment is insuperable; and, in consequence of thinking so, has given it, in respect to himself, that strength and weight which it had not before.

Rambler, v. 1. p. 152.

TRANSLATION.

OF every other kind of writing, the ancients have left us models, which all succeeding ages have laboured to imitate; but *translation* may justly be claimed, by the moderns, as their own.

Idler, v. 2. p. 86.

The Arabs were the first nation who felt the ardour of translation. When they had subdued the Eastern provinces of the Greek empire, they found their captives wiser than themselves, and made haste to relieve their wants by imported knowledge.

Ibid. p. 89.

The first book printed in English (about the year 1490) was a *translation*; Caxton was both the translator and printer of it; it was the *Destruccion of Troye*, a book which, in that infancy of learning, was considered as the best account of the fabulous ages; and which, though now driven out of notice by authors of no greater use, or value, still continued to be read, in Caxton's English, to the beginning of the present century.

Ibid. p. 92.

Literal translation, which some carried to that exactness, "*that the lines should neither be more nor fewer than those of the original*," prevailed in this country, with very few examples to the contrary, till

the age of Charles II. when the wits of that time no longer confined themselves to such servile closeness, but translated with freedom, sometimes with licentiousness. There is, undoubtedly, a mean to be observed, between a *rigid closeness* and *paraphrastic liberties*. Dryden saw, very early, that closeness best preserved an author's sense, and that freedom best exhibited his spirit: he, therefore, will deserve the highest praise, who can give a representation at once faithful and pleasing, who can convey the same thoughts with the same graces, and who, when he translates, changes nothing but the language.

Ibid. p. 94. & 95.

The greatest pest of speech, is frequency of *translation*. No book was ever turned from one language into another, without imparting something of its native idiom. This is the most mischievous and comprehensive innovation: single words may enter by thousands, and the fabrick of the tongue continue the same; but

but new phraseology changes much at once; it alters not the single stones of the building, but the order of the columns.

Preface to Johnson's Dictionary, p. 83.

T R A G E D Y.

THE reflection that strikes the heart at a tragedy, is not that the evils before us are *real* evils, but that they are evils to which we ourselves may be exposed. If there be any fallacy, it is not that we fancy the players, but that we fancy ourselves, unhappy for a moment; but we rather lament the possibility than suppose the presence of misery; as a mother weeps over her babe, when she remembers that death may take it from her. In short, the delight of tragedy proceeds from our consciousness of fiction; if we thought murders and treasons real, they would please no more.

Preface to Shakespeare, p. 114.

V. BLANK

V.

BLANK VERSE.

BLANK VERSE makes some approach to that which is called "*the lapidary style*." It has neither the easiness of prose, nor the melody of numbers.

Life of Milton.

Blank Verse, said an ingenious critic,
seems to be verse only to the eye.

Ibid.

He that thinks himself capable of astonishing, may write blank verse; but those that hope only to please, must condescend to rhyme.

Ibid.

V I R T U E.

WHERE there is yet shame, there
may in time be virtue.

Western Islands, p. 10.

There are some interior and secret virtues which a man may sometimes have, without the knowledge of others; and
may

may sometimes assume to himself, without sufficient reasons for his opinion.

Life of Sir Tho. Browne, p. 280.

VAUNTING.

LARGE offers, and sturdy rejections, are among the most common topics of falsehood.

Life of Milton.

VANITY.

THE greatest human virtue bears no proportion to human vanity.

Rambler, vol. 2. p. 296.

U.

UTILITY.

THE value of a work must be estimated by its use: it is not enough that a dictionary delights the critic, unless at the same time it instructs the learner. It is to little purpose that an engine amuses the philosopher by the subtlety of its mechanism,

mechanism, if it requires so much knowledge in its application, as to be of no advantage to the common workman.

Plan of an English Dictionary, p. 33.

UNITIES OF TIME AND PLACE.

THE time required by a dramatic fable elapses, for the most part, between the acts; for of so much of the action as is represented, the real and poetical duration is the same. If, therefore, in the first act, preparations for war against *Mitbridates* are represented to be made in Rome, the event of the war may, without absurdity, be represented in the catastrophe as happening in Pontus. We know that we are neither in Rome, nor Pontus; that neither *Mitbridates*, nor *Lucullus*, are before us. The drama exhibits successive imitations of successive actions; and why may not the second imitation represent an action that happened years after the first, if it be so connected with it, that nothing but time can be supposed to intervene?

The

The lines, likewise, of a play, relate to some action, and an action must be in some place; but the different actions that complete a story may be in places very remote from each other: and where is the absurdity of allowing that space to represent first Athens, and then Sicily, which was always known to be neither Sicily, nor Athens, but a modern theatre?

Yet he that, without diminution of any other excellence, shall preserve all the unities unbroken, deserves the like applause with the architect who shall display all the orders of architecture in a citadel, without any deduction from its strength. But the principal beauty of a citadel is to exclude the enemy; and the greatest graces of a play are to copy nature, and instruct life.

Preface to Shakespeare, p. 113. & 116.

W. WIT.

W.

W I T.

WIT, like all other things subject by their nature to the choice of man, has its changes and fashions, and at different times takes different forms.

Life of Cowley.

The pride of wit and knowledge is often mortified, by finding that they confer no security against the common errors which mislead the weakest and meanest of mankind.

Rambler, vol. 1. p. 32.

It is common to find men break out into a rage at any insinuations to the disadvantage of their *wit*, who have borne with great patience *reflections on their morals*.

Ibid. p. 241.

Wit being an unexpected copulation of ideas, the discovery of some occult relation between images in appearance remote from each other; an effusion of wit, therefore, pre-supposes an accumulation of knowledge; a memory stored with

with notions, which the imagination may cull out to compose new assemblages. Whatever may be the native vigour of the mind, she can never form many combinations from few ideas; as many changes can never be rung upon a few bells.

Ibid. vol. 4. p. 187.

Nothing was ever said with uncommon felicity, but by the co-operation of chance; and therefore *wit*, as well as valour, must be content to share its honours with fortune.

Idler, v. 2. p. 32.

W I S D O M.

The two powers which, in the opinion of Epictetus, constitute a *wise man*, are those of *bearing* and *forbearing*.

Life of Savage.

Wisdom comprehends at once the end and the means, estimates easiness or difficulty, and is cautious or confident in due proportion.

Idler, v. 2. p. 223.

PART II.

S

NEWS-

NEWS - WRITER.

IN Sir Henry Wotton's jocular definition, "an ambassador is said to be a man of virtue, sent abroad to tell lies for the advantage of his country." A *news-writer* is a man without virtue, who writes lies at home for his own profit.

Idler, v. 1. p. 168.

W O N D E R.

ALL wonder is the effect of novelty upon ignorance.

Life of Yalden.

Wonder is a pause of reason, a sudden cessation of the mental progress, which lasts only while the understanding is fixed upon some single idea, and is at an end when it recovers force enough to divide the object into its parts, or mark the intermediate gradations from the first agent to the last consequence.

Rambler, v. 3. p. 186.

W O M E N.

AS the faculty of writing has been chiefly a *masculine endowment*, the reproach
of

of making the world miserable has been always thrown upon the WOMEN; and the grave and the merry have equally thought themselves at liberty to conclude either with declamatory complaints or satirical censures of female folly or fickleness.

Rambler, v. 1. p. 108.

Of women it has been always known, that no censure wounds so deeply, or rankles so long, as that which charges them with want of beauty.

Ibid. p. 242.

It may be particularly observed, of women, that they are for the most part good or bad, as they fall among those who practise vice or virtue; and that neither education nor reason gives them much security against the influence of example. Whether it be, that they have less courage to stand against opposition, or that their desire of admiration makes them sacrifice their principles to the poor pleasure of worthless praise, it is certain, whatever be the cause, that female goodness seldom keeps its ground against laughter, flattery, or fashion.

Ibid. v. 2. p. 95.

The wisdom of those by whom our female education was instituted, should always be admired for having contrived that every woman, of whatever condition, should be taught some arts of manufacture, by which the vacuities of recluse and domestic leisure may be filled up. Those arts are more necessary, as the weakness of their sex, and the general system of life, debar ladies from many employments, which, by diversifying the circumstances of men, preserve them from being cankered by the rust of their own thoughts.

Ibid. p. 280.

Women, by whatever fate, always judge absurdly of the intellects of boys. The vivacity and confidence which attract female admiration, are seldom produced in the early part of life, but by ignorance, at least, if not by stupidity; for they proceed not from *confidence of right*, but *fearlessness of wrong*. Whoever has a clear apprehension, must have quick sensibility; and where he has no sufficient reason to trust his own judgment, will proceed with doubt and caution,

tion, because he perpetually dreads the disgrace of error.

Ibid. v. 4. p. 186.

W A R.

THAT conduct which betrays designs of future hostility, if it does not excite violence, will always generate malignity; it must for ever exclude confidence and friendship, and continue a cold and sluggish rivalry, by a sly reciprocation of indirect injuries, without the bravery of war, or the security of peace.

Falkland Islands, p. 9.

War has means of destruction more formidable than the cannon and the sword. Of the thousands, and ten thousands, that perished in our late contests with France and Spain, a very small part ever felt the stroke of an enemy; the rest languished in tents and ships, amidst damps and putrefactions, pale, torpid, spiritless and helpless, gasping and groaning, unpitied among men made obdurate by long continuance of hopeless misery, or whelmed in pits, or heaved into
the

the ocean, without notice, and without remembrance. By incommodious encampments, and unwholsome stations, where courage is useless, and enterprise impracticable, fleets are silently dispeopled, and armies sluggishly melted away.

Ibid. p. 43.

The revolutions of war are such as will not suffer human presumption to remain long unchecked.

Memoirs of the K. of Prussia, p. 138.

There are no two nations confining on each other, between whom a war may not always be kindled with plausible pretences on either part; as there is always passing between them a reciprocation of injuries, and fluctuation of incroachments.

Observations on the State of Affairs, 1756, p. 23.

MECHANICAL WRITING.

THE mechanical art of writing began to be cultivated amongst us in the reign of Queen Elizabeth, and was at that time so highly valued, that it contributed much to the fame and fortune of him

him who wrote his pages with neatness, and embellished them with elegant draughts and illuminations; it was partly, perhaps, to this encouragement, that we now surpass all other nations in this art.

Life of Roger Ascham, p. 238.

W R O N G.

THE power of doing *wrong* with impunity, seldom waits long for the will.

Observations on the State of Affairs, 1756, p. 22.

Y.

Y O U T H.

YOUTH is the time in which the qualities of *modesty* and *enterprise* ought chiefly to be found. Modesty suits well with inexperience, and enterprise with health and vigour, and an extensive prospect of life.

Rambler, v. 1. p. 57.

THE PROGRESS OF YOUTH.

THE youth has not yet discovered
how

how many evils are continually hovering about us, and, when he is set free from the shackles of discipline, looks abroad into the world with rapture; he sees an Elysian region open before him, so variegated with beauty, and so stored with pleasure, that his care is rather to accumulate good than to shun evil; he stands distracted by different forms of delight, and has no other doubt than which path to follow of those which all lead equally to the bowers of happiness.

He who has seen only the superficies of life, believes every thing to be what it appears, and rarely suspects that external splendour conceals any latent sorrow or vexation. He never imagines that there may be greatness without safety, affluence without content, jollity without friendship, and solitude without peace. He fancies himself permitted to cull the blessings of every condition, and to leave its inconveniences to the idle and the ignorant. He is inclined to believe no man miserable but by his own fault;

fault; and seldom looks with much pity upon failings or miscarriages, because he thinks them willingly admitted, or negligently incurred.

It is impossible without pity and contempt to hear a youth of generous sentiments, and warm imagination, declaring, in the moment of openness and confidence, his designs and expectations; because long life is possible he considers it as certain, and therefore promises himself all the changes of happiness, and provides gratifications for every desire.

He is for a time to give himself wholly to frolick and diversion, to range the world in search of pleasure, to delight every eye, and to gain every heart, and to be celebrated equally for his pleasing levities and solid attainments, his deep reflections and sporting repartees.

He then elevates his views to nobler enjoyments, and finds all the scattered excellences of the female world united in a woman, who prefers his addresses to wealth and titles. He is afterwards to engage in business; to dissipate difficulty,

culty, and overpower opposition; to climb by the mere force of merit to fame and greatness, and reward all those who countenanced his rise, or paid due regard to his early excellence. At last he will retire in peace and honour, contract his views to domestic pleasures, form the manners of children like himself, observe how every year expands the beauty of his daughters, and how his sons catch ardour from their father's history; he will give laws to the neighbourhood, dictate axioms to posterity, and leave the world an example of wisdom and of happiness.

With hopes like these he falls jocund into life: to little purpose is he told that the condition of humanity admits no pure and unmingled happiness; that the exuberant gaiety of youth ends in poverty or disease; that uncommon qualifications, and contrarieties of excellence, produce envy equally with applause; that whatever admiration and fondness may promise him, he must marry a wife, like the wives of others, with some virtues and some faults, and be as often disgusted with her vices, as delighted by her elegance;

gance; that if he adventures into the circle of action, he must expect to encounter men as artful, as daring, as resolute as himself; that of his children some may be deformed, and others vicious; some may disgrace him by their follies, some offend him by their insolence, and some exhaust him by their profusion. He hears all this with obstinate incredulity, and wonders by what malignity old age is influenced, that it cannot forbear to fill his ears with predictions of misery.

Among other pleasing errors of young minds is the opinion of their own importance. He that has not yet remarked how little attention his contemporaries can spare from their own affairs, conceives all eyes turned upon himself, and imagines every one that approaches him to be an enemy or a follower, an admirer or a spy. He therefore considers his fame as involved in the event of every action. Many of the virtues and vices of youth proceed from this quick sense of reputation. This it is that gives firmness and constancy, fidelity and disinterestedness, and

and it is this that kindles resentment for slight injuries, and dictates all the principles of sanguinary honour.

But, as time brings him forward into the world, he soon discovers that he only shares fame or reproach with innumerable partners; that he is left unmarked in the obscurity of the croud; and that what he does, whether good or bad, soon gives way to new objects of regard.

He then easily sets himself free from the anxieties of reputation, and considers praise or censure as a transient breath, which, while he hears it, is passing away, without any lasting mischief or advantage.

Rambler, v. 4. p. 195, 196, 197, & 198.

F I N I S.



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